

عَقِيدَةُ أَهْلِ السُّنَّةِ وَالرَّدُّ عَلَى
الْمَدَاخِلَةِ

**(The `Aqeedah of Ahlus
Sunnah and a
Refutation of the
Madaakhilah)**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION

Islaam is a perfect Deen. Allaah Ta`aalaa states this in the Qur'aan Kareem:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا
{“On this day I have perfected your Deen, completed My Favour upon you and chosen for you Islaam as your Deen.”}
[Soorah al-Maa'idah, 5:3]

When something is perfect, there can be no alterations to it: no additions or subtractions, as additions and subtractions are only necessary when something is imperfect, in order to make it better. Allaah Ta`aalaa revealed a Perfect Deen and it is impossible for anyone to “improve it”.

Furthermore, Allaah Ta`aalaa also promised to protect this Deen, and this promise is repeated several times in the Qur'aan Kareem:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

{“Verily, We revealed Adh-Dhikr (the Qur'aan Kareem) and We are its Protectors.”} [Soorah al-Hijr, 15:9]

And Allaah Ta`aalaa says:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَا أَنْ يُثَمِّمَ تُوْرَهُ وَلَوْ كَرِهَ
الْكَافِرُونَ

{“They (the Kuffaar and Munaafiqeen) desire to extinguish the Noor of Allaah (the Deen of Islaam) with their mouths, but Allaah refuses except to perfect His Noor even though the Kaafiroon detest it.”} [Soorah at-Tawbah, 9:32]

And Allaah Ta`aalaa says:

يُرِيدُونَ لِيطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

{“They (the Kuffaar and Munaafiqeen) desire to extinguish the Noor of Allaah (the Deen of Islaam) with their mouths, but Allaah shall perfect His Noor even though the Kaafiroon detest it.”} [Soorah as-Saff, 61:8]

Allaah Ta`aalaa gave this Perfect Deen to Rasoolullaah صلى الله عليه وسلم, and it is perfect from every imaginable aspect, be it in terms of the `Aqeedah of Islaam, or the Sharee`ah of Islaam, or the Akhlaaq, Mu`aamalaat (business dealings) and Mu`aasharaat (social etiquettes) taught by Islaam, or the aspect of Tasawwuf/Tazkiyah/Sulook. Every single aspect of this Deen was perfect in the very lifetime of Rasoolullaah صلى الله عليه وسلم, and Sahaabah-e-Kiraam رضوان الله عليهم inherited this Perfect Deen from Rasoolullaah صلى الله عليه وسلم, and they were the best of heirs, protecting and preserving every aspect of the Deen with their lives and their wealth.

From Sahaabah-e-Kiraam رضوان الله عليهم, it then passed down to their students: the Taabi`een, and they were shining stars.

The Taabi`een passed this Deen on to their students: the Atbaa`-ut-Taabi`een (the followers of the Taabi`een). This entire era of Sahaabah-e-Kiraam, Taabi`een and Atbaa`-ut-Taabi`een is known as the *Khayr-ul-Quroon* (Best of Times), and they were known as the Salaf-us-Saaliheen (The Pious Predecessors). The `Ulamaa who lived in this era dedicated their entire lives to the protection and imparting of this Deen.

The Atbaa`-ut-Taabi`een passed the Deen on to their students, who passed it on to their Students, and so on and so forth, down the 1,440 years of Islaam until it reached us today. At no point in this glorious History of Islaam was the Deen ever “lost”. No part of the Deen was ever “lost”, not even what people would consider “minute”, let alone the most important part, which was the `Aqeedah (Beliefs) of Islaam.

The idea that Islaam has been lost for a thousand years only to emerge when some “Imaam” emerges from some pit is a ridiculous Shi`a belief which no Muslim would ever pay heed to. Yet, the Salafis peddle a similar belief when they attempt to pull the wool over the eyes of people and have them believe that after the time of the Salaf, the entire Ummah lost the true `Aqeedah and it only re-emerged with Imaam ibn Taymiyyah. Then, after Imaam ibn Taymiyyah passed away it was again lost until Muhammad ibn `Abdil Wahhaab an-Najdi brought back the “true `Aqeedah of the Salaf”.

The false ideas peddled by the Salafis resulted and continue to result in argumentation, fights and confusion the world

over, and it prompted one brother to request a clarification on these issues, and that is what we will attempt to do in this brief Kitaab, *In Shaa Allaah*.

A Salafi by the name of Abu Iyaad Amjad Rafiq, who is a Madkhali living in Birmingham, wrote a series of articles on Aqidah.com, a very well-known Madkhali Salafi website, and in these articles he shamelessly attacks the Ash'ari and Maatureedi Madhaahib of `Aqeedah which have been followed by the Muslim Ummah for over a thousand years. This is no surprise, because according to many Salafis, the Ash'aris and Maatureedis are in fact Kuffaar and are in the same category as the Raafidhah. There are explicit texts from their scholars unequivocally proclaiming this, thus no one should dismiss this as an exaggeration. Later in this Kitaab, we shall present some of these statements, *In Shaa Allaah*.

The brother has requested clarification on some of the issues posed by the Salafis and by Abu Iyaad in particular, in these articles of his.

Time is very short and most people are too busy to invest much of it into reading very lengthy refutations, thus we intend to keep this rebuttal concise and avoid dragging it out unnecessarily, so that people may be able to read, understand and benefit, *In Shaa Allaah*.

In this book, we will briefly discuss the following issues:

1. Who are the Madkhalis?
2. Answering the Brother's Questions
3. Refuting a Baatil Article

4. A Brief Biography of Imaam al-Ash`ari
5. A Brief Biography of Imaam al-Maatureedi
6. The Praises of the `Ulamaa for Imaam al-Ash`ari and Imaam al-Maatureedi
7. The Vast Majority of the Ummah were Ash`aris or Maatureedis
8. The Anthropomorphism (Tajseem) of the Salafis
9. The Salaf Were Not Mujassimah (Anthropomorphists)
10. The Contradictions of the Heads of Salafiyyah
11. Conclusion

May Allaah Ta`aalaa make this effort a means of benefit to us and to all of those who read it, and may Allaah Ta`aalaa accept it,

آمين يا رب العالمين

1. Who Are the Madkhalis?

Many people may not be familiar with this term, hence they may be wondering: “Who exactly are the Madkhalis?”

Madkhalis are a **branch** of the Salafis.

Some people have the misconception that Salafiyyah and the Salafis are one, unified body, but this is very far from the truth. Rather, the Salafis are divided up into many small sects, each with different leaders, different beliefs, different agendas, different ideologies, different methodologies, etc. Perhaps the only thing the various sects truly have in common is that they all hate each other. Other than that,

everything else is up for debate, with the very concept of “What is Tawheed?” being a “controversial” issue among the various Salafi sub-sects, with a variety of conceptions of what exactly Tawheed is and what it entails, e.g. “Is *Haakimiyyah* part of Tawheed?”, and so on.

Thus, the very first point the readers must realise is that the Salafis are perhaps more divided than any other group, and they certainly fight among one another - and kill one another - more than any other group has done in recent times.

The Madkhalis, then, are simply one sect from the many sects of Salafiyyah, and the Abu Iyaad Amjad Rafiq character belongs to this sub-sect of Salafism. From the various Salafi sects, the Madaakhilah (Madkhalis) are the most hated and the most hateful: the rest of the Salafi sub-sects unanimously hate them with a passion, and they hate the rest of the Salafis. Their hatred for other Salafis far exceeds their hatred for the Kuffaar; in fact, they (the Madaakhilah) love the Kuffaar and will happily see the Muslims suffer if it means safety for the Kuffaar.

When this is their hatred for even other Salafis, it goes without saying that their hatred for the rest of the Ummah (those who are not Salafis) is worse.

The Madaakhilah are the followers of a man from Saudi Arabia by the name of Rabee` ibn Haadi al-Madkhali, a Salafi Shaykh born in 1931. His Asaatidhah (teachers) include bin Baaz, ibn al-`Uthaymeen, al-Albaani, `Abdul Muhsin al-`Abbaad and others. He taught at the Faculty of Hadeeth in Madeenah University for many years until he

retired in the mid-1990s. He was made head of the Department of Sunnah in the Department of Higher Studies.

Earlier in his life he had expressed views criticising the Saudi government, but later on became their biggest supporter from all of the scholars within Saudi Arabia, and Saudi began using him to justify all their satanism such as allowing U.S. troops to enter the Jazeeratul `Arab, and preaching an ideology of absolute submission to the Zaalim, Kaafir Saudi government which in turn is the stooge of America. Those who follow him are known as Madaakhilah (Madkhalis), and they resemble a cult more than any other Salafi sect does. To them, there is no Islaam outside of what is preached by Rabee` al-Madkhali. Though they hate Taqleed of the Four Madhaahib of Haqq (Hanafi, Maaliki, Shaafi`ee and Hanbali), they themselves are the absolute blindest Muqallideen, rabid cult-worshippers of Rabee` al-Madkhali.

The various Arab Zaalim states have always favoured the Madkhalis on account of their blind support for these Kufr, tyrannical regimes which kill, imprison and torture Muslims. Yet, Allaah Ta`aalaa has made it such that even after all of their grovelling at the feet of the Zaalim rulers, with the rise of MBS (Murtadd bin Shaytaan), even these "Dog Scholars", "Palace Scholars", worshippers at the feet of the Taaghoot rulers, they themselves now undergo persecution as well, because MBS does not even want their version of Islaam. He wants no Islaam whatsoever, because he is a Shaytaan in human form who hates Allaah Ta`aalaa, hates Rasoolullaah صلى الله عليه وسلم and hates the Deen of Islaam.

In summary: the Madkhalis are the “dogs of the rulers” who are forever barking at anyone who in any way criticises the Kufr, Zaalim regimes or proclaims the Haqq.

The Madkhalis - in reality - are the Khawaarij of today; because, the salient feature of the Khawaarij described by Rasoolullaah صلى الله عليه وسلم is that they kill the people of Islaam and leave the people of idol-worship alone.

The Madkhalis fit this description perfectly. All of their hatred has always been focused only on Muslims. They only argue with Muslims and only fight with Muslims. They have never in their lives stood up for the Haqq. Rather, they have attempted to make the worship of Taaghoot part of Islaam.

This Baatil, Satanic sect known as “Madkhalis” has been refuted not only by other groups outside of Salafism, but they have even been refuted time and again by other sub-sects of Salafiyyah themselves and their evil has been made manifest. Their agenda of trying to make Muslims subservient to Taaghoot has been exposed.

In their personal lives, these people are absolutely devoid of true Deen. Many of them in recent years have popped up in the UK: the likes of Abu Khadeejah, etc.

In the UK, they are known for their vile treatment of Muslim women, of the wives they marry, treating them as cheap prostitutes. They have ruined the lives of many Muslim families, and many of those who had been Madkhalis but later abandoned this sect - especially the womenfolk - have

testified to this and to what they experienced living under the Madkhalis.

Before concluding this point, there is one last issue that must be addressed, and that is the Madkhali Salafi style of dressing which has lately been adopted by not only Salafis but other Muslims as well: the long, silky dress and the red-and-white scarf.

The Saudis and those who follow them drag themselves around in these long, silky dresses which hang not just on the ankle but far below it. They have moved very far away from the Sunnah of Rasoolullaah صلى الله عليه وسلم and Sahaabah رضي الله عنهم.

Sahaabah-e-Kiraam رضوان الله عليهم were people of Jihaad. The fitness level of the Sahaabah رضي الله عنهم was such that they were able to run and jump onto a moving horse and ride it without even the need for a saddle. Compare this to the Saudi Salafis with their "thawbs" that sweep the streets. They cannot even run while wearing it, let alone fight in Jihaad. Their obesity is appalling. Their style of dressing, with the silky dress dragging around on the floor, is that of homosexuals and has absolutely nothing to do with the Sunnah of Rasoolullaah صلى الله عليه وسلم and his Sahaabah رضي الله عنهم, and this is something which people must understand very clearly. There are people who think that they are following the Sunnah if they purchase these long silky dresses and that red and white scarf. We must clarify this: By dressing in this manner, you are following Aal Sa`ood (the Saudis), not Rasoolullaah صلى الله عليه وسلم.

Those who know a little bit about the history of these Saudis and how they were the stooges of Britain will know about a man by the name of Thomas Edward Lawrence, more famously known as “Lawrence of Arabia”, a British archaeologist, army officer, diplomat and writer. During the time of the Ottomans, he bribed and instigated many of the various Bedouin tribes into rising up against them. The red-and-white scarf (known as a ghutrah or shimaagh) was worn exclusively by those Bedouin tribes who had given their allegiance to Britain. Thus, the red-and-white scarf historically signifies loyalty and allegiance (*Walaa*) to the Kuffaar. It is most hypocritical and ironic, then, to wear that long dress and that red-and-white scarf designed by Britain while speaking about "*al-Walaa wal-Baraa*".

It used to be that only the Salafis dressed in this way, but unfortunately today even many of the “Ulamaa” around the world dress like this as well. The original Sunnah of Rasoolullaah صلى الله عليه وسلم and Sahaabah-e-Kiraam رضوان الله عليهم has been shunned and replaced with a long, tight, silky dress that inhibits a person from being able to fight in Jihaad, and a red-and-white scarf that symbolises subservience to Britain.

فإلى الله المشتكى وهو المستعان

The Salafis dress like this despite knowing and admitting that it is not how Rasoolullaah صلى الله عليه وسلم and Sahaabah-e-Kiraam رضوان الله عليهم used to dress. The excuse tendered by the Salafis is that, “we must dress according to custom.”

It is narrated that once, Hadhrat Huzaifah ibn al-Yamaan رضي الله عنه was invited to partake of a meal. Present at the meal were some of the leaders of the Persians. During the meal, a morsel of food he was eating fell down, so he picked it up, cleaned it and ate it. One of the Muslims present tried to stop him from doing so, saying that the Persians will think badly of him if he does this. Hadhrat Huzaifah رضي الله عنه became angry at this man and said:

أأترك سنة حبيبي لهؤلاء الحمقى؟

"What! Should I abandon the Sunnah of my beloved for the sake of these fools?"

That is the difference between the mindset of Sahaabah-e-Kiraam رضي الله عنهم and the mindset of these "Salafi Shuyookh".

To abandon and shun the Sunnah of Rasoolullaah صلى الله عليه وسلم and Sahaabah-e-Kiraam رضوان الله عليهم for the sake of "customs" is glaring evidence of an absolute lack of love for Rasoolullaah صلى الله عليه وسلم.

Imaam al-Ghazaali رحمه الله used to say that amongst the secrets to Sa'aadah (happiness and contentment) is following the Sunnah of Rasoolullaah صلى الله عليه وسلم in entirety; in how he ate, drank, slept, dressed, walked, spoke, smiled, laughed, fought, dealt with people, etc. That was the understanding of the Ummah all the years until the Salafis decided to pick and choose from the Sunnah what they felt should be followed, and what they felt was not necessary, they discarded.

For a true Muslim and an `Aashiq of Rasoolullaah صلى الله عليه وسلم, everything of the Sunnah is to be followed.

Salafis generally lack true love and respect for Rasoolullaah صلى الله عليه وسلم and Sahaabah-e-Kiraam رضوان الله عليهم, hence they will refer to Rasoolullaah صلى الله عليه وسلم simply as “Muhammad”, and to Sahaabah-e-Kiraam رضوان الله عليهم as “Abu Bakr,” “Umar”, “Uthmaan”, “Ali”, etc.

Not only do they refer to Sahaabah-e-Kiraam رضوان الله عليهم and the illustrious A`immah of Islaam in a manner devoid of respect, they even go as far as to insult and criticise them. Their hatred for Imaam Abu Haneefah رحمه الله is well-known. Once again, the biggest culprits in this regard among the Salafis are the Madkhalis. Out of all the various Salafi sub-sects, the Madaakhilah are the most vitriolic haters of Imaam Abu Haneefah رحمه الله, of the Hanafi Madh-hab, and of the Ash`ari and Maatureedi Madh-habs of `Aqeedah.

If any Madkhali reads this he will claim this to be false, but their actions have proven that they have a disregard for the A`immah of Islaam whom they despise, hence they attack the greatest of `Ulamaa as they see fit.

There are Madkhalis who have gone as far as to question whether Imaam Abu Haneefah رحمه الله was in fact a Muslim or not, and who have made Takfeer of Imaam ibn Hajar al-`Asqalaani رحمه الله, Imaam Fakhr-ud-Deen ar-Raazi رحمه الله, Imaam al-Ghazaali رحمه الله, etc. on account of the fact that they were Ash`aris.

No goodness has ever come from the Madkhalis, and many - if not most - of those who become Madkhalis do not stay Madkhalis for long. The Salafis themselves have coined a phrase: “Salafi Burnout”, as a reference to those who become rabid, cult-worshipper Madkhalis, making Takfeer and Tabdee` of the rest of the Ummah, only to abandon Madkhalism and even Salafism entirely later on and become a pseudo “Sufi” who only believes in “love” , singing and dancing, saying they left the cult because they found it to be “cold and empty” -- from the one baatil extreme to the other. This is another testimony to the fact that Madkhalism is a Baatil cult and has nothing to do with the true Islaam of Rasoolullaah صلى الله عليه وسلم and Sahaabah-e-Kiraam رضوان الله عليهم, the Islaam which was followed by the Salaf-us-Saaliheen.

2. Answering the Brother’s Questions

The brother, who is seeking clarification regarding the doubts raised by the Madkhalis, asked the following questions:

1. “There are two bid`ah groups at this locale. I am the only muqallid. I initiated a Taleem class. The two groups have been taught that the followers of Imaam Abu-l Hasan al-Ash`ari have gone astray because the later scholars began to give ta`weel to the Attributes of Allaah Ta`aalaa. Please explain in detail about the principles the scholars determine when to interpret allegorical meanings, such as Hands, Face, etc.”

2. "Do we as Hanafis follow the `Aqeedah of Imaam at-Tahaawi?"
3. "It is said that ibn Kullaab went astray in `Aqeedah along with the two Imaams of `Aqeedah. Please comment."
4. "Enclosed is an article that slanders the two Imaams. Please forward to us something to refute these Baatil groups."

Our answers are as follows:

الجواب وبالله التوفيق ومنه الصدق والصواب:

1. *Al-Jawaab wa Billaahit Tawfeeq:*

First and foremost, let us begin by stating that every single Salafi in the world does Ta'weel. We have debated with many Salafis. We have studied their books and we have heard their speeches. The Salafis, despite their excessive condemnation of ta'weel, are themselves people of ta'weel.

If any Salafi claims to not do *ta'weel*, then recite to him the following Aayaat:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

{"And He (Allaah) is with you wherever you may be, and Allaah is All-Seeing over what you do."} [Soorah al-Hadeed, 57:4]

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ

إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

{"Do you not see that Allaah knows whatever is in the Heavens and whatever is in the earth? There is no gathering of three except that He is the Fourth; nor of five except that He is the Sixth, nor less than that or more than that except that He is with them wherever they are. Then, He will inform them on the Day of Qiyaamah of what they used to do. Indeed, Allaah is All-Knowing over all things."} [Soorah al-Mujaadalah, 58:7]

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا

{"They try to hide from people but they cannot hide from Allaah Who is with them when they pass the night indulging in talks that Allaah dislikes. Allaah encompasses all that they do."} [Soorah an-Nisaa, 4:108]

ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

{"The second of the two when they were in the cave, when he said to his companion: 'Do not grieve - indeed, Allaah is With us.'} [Soorah at-Tawbah, 9:40]

قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى

{*"(Allaah Ta`aala said to Nabi Moosaa عليه السلام and Nabi Haaroon عليه السلام) Do not fear: I am With both of you, hearing and seeing (everything)."*} [Soorah Taa-Haa, 20:46]

وَقَالَ اللَّهُ إِنِّي مَعَكُمْ

{*"And Allaah said: I am With you..."*} [Soorah al-Maa'idah, 5:12]

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَيُّ مَعَكُمْ فَتُنَبِّئُوا الَّذِينَ آمَنُوا سَالَتْنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ
فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ

{*"(Remember) when your Rabb commanded the Malaai'ikah, saying, "Indeed I am with you, so strengthen those who have Imaan. I shall cast terror into the hearts of the Kuffaar, so strike them over the necks and smite their every fingertip."*} [Soorah al-Anfaal, 8:12]

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

{*"He (Nabi Moosaa عليه السلام) said: "Never! My Rabb is With me; He will guide me."*} [Soorah ash-Shu`araa, 26:62]

And read to him the Hadeeth:

قال النبي صلى الله عليه وسلم "يقول الله تعالى: أنا عند ظن عبدي بي، وأنا معه إذا ذكرني

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasoolullaah صلى الله عليه وسلم said: "Allaah Ta'aalaa says: "I am as My slave thinks of Me, and I am With him when he remembers Me..." [Narrated in *Saheeh al-Bukhaari*, *Saheeh Muslim*, *Sunan at-Tirmidhi*, *Sunan an-Nasaa'i* and *Sunan ibn Maajah*.]

Read these Aayaat and Ahaadeeth to any Salafi and they will very quickly jump up to say, "It means **بعظمه** *bi-`Ilmihi* (with His `Ilm)!"

We ask them: according to you Salafis, ta'weel is either Baatil or Kufr. Why, now, are you committing "Kufr" ta'weel? According to you Salafis, all of the Aayaat and Ahaadeeth must be taken according to the Zaahir (literal) meaning. Why will you not then take these Aayaat and Ahaadeeth according to the Zaahir meaning? Why now do you yourselves resort to ta'weel?

The Salafi will respond: "Because ibn `Abbaas (رضي الله عنه), Sufyaan ath-Thawri, adh-Dhahhaak, Ahmad ibn Hanbal and others said that it means *bi-`Ilmihi* (with His `Ilm)."

We say to them: in that case, you have just refuted yourselves. You make loud claims that ta'weel is Kufr and that the Salaf-us-Saaliheen never did ta'weel, yet now you yourselves are claiming that they had done ta'weel of **ALL** these Aayaat and Ahaadeeth?

Why this contradiction? Either ta'weel is Kufr or it's not. You cannot simply accept ta'weel when it suits you and reject it when it doesn't suit you. Make up your minds: is

ta'weel Baatil/Kufr or is it not Baatil/Kufr? They dwell in self-deception, hence the incongruity of their baatil beliefs.

If you say that it is indeed Baatil/Kufr, then it must be Baatil/Kufr in all cases, and if it is indeed Baatil/Kufr, then you must state that the Imaams you have just mentioned all perpetrated Kufr.

The Deen of Allaah Ta'aalaa is not a plaything.

The Salafis reject ta'weel when it suits them and accept ta'weel when it suits them.

Ask them about the narration:

الحجر الأسود يمين الله في الأرض

"The Hajar-e-Aswad is the Yameen of Allaah on earth."

The word Yameen literally means "right hand". Thus, the literal meaning of this narration is: "The Hajar-e-Aswad (Black Stone) is the Right Hand of Allaah on earth."

Tell this to the Salafis and ask them, "You claim that the Mutashaabihaat (the allegorical verses) must be taken on the Zaahir (literal). That means the Hajar-e-Aswad is literally the Right Hand of Allaah here in the Dunyaa? What about the fact that the leader of the Qaraamitah, Abu Taahir al-Qarmati, stole the Hajar-e-Aswad and broke it, and it was missing from the Ka'bah for 23 years? Did they steal and break the Right Hand of Allaah والعياذ بالله (Allaah Ta'aalaa is free from their anthropomorphic Kufr.). They will once

again duck behind ta'weel and say, "No, the literal meaning is not intended."

Read to them the following Hadeeth:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: قال الله عز وجل: يؤذي ابن آدم يسب الدهر وأنا الدهر

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasoolullaah صلى الله عليه وسلم said: "The son of Aadam harms Me. He insults Ad-Dahr (Time) and I am Ad-Dahr." [Narrated in *Saheeh al-Bukhaari* and *Saheeh Muslim*.]

Ask the Salafi: "You say that the Aayaat and Ahaadeeth must be taken on the Zaahir (literal). Do you then believe that people can cause harm to Allaah Ta'aalaa? (*Wal-Iyaadhu Billaah*)."

Allaah Ta'aalaa says in the Qur'aan Kareem, in *Soorah Aal-e-`Imraan*:

إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا

{"They cannot harm Allaah in the slightest."}

And ask him, "What about the second part? Do you believe that Allaah Ta'aalaa is literally time?"

Once again, the Salafis are forced to resort to ta'weel when it comes to this Hadeeth, and they will say that what it means is that Allaah Ta'aalaa is the Controller of time.

We can present many more examples such as these, where the Salafis themselves are forced to resort to ta'weel and not take the Zaahir (literal) meaning.

Thus, no one should be fooled by the raucous claims of the Jaahil Salafis that, "Ta'weel is Kufr/Baatil/Bid'ah, and the Ash'aris and Maatureedis have committed Kufr by giving Ta'weel!"

The Salafis themselves resort to ta'weel for everything which is not in conformity with their Salafi, anthropomorphic beliefs.

Thus, we see that in reality, ta'weel - at least in some cases - is unavoidable. Everybody uses ta'weel in certain cases, whether it be the Ash'aris, the Maatureedis or the Salafis. The Ash'aris and Maatureedis will state honestly and frankly that yes, we accept ta'weel, whereas the Salafis will reject it and declare it to be Kufr, only to themselves resort to ta'weel when they are pushed into a corner.

Now that this issue has been cleared up, that everybody uses ta'weel in certain cases, we now come to the next point:

What Was the Madh-hab of the Salaf?

The Salaf-us-Saaliheen accepted all of the Aayaat-ul-Mutashaabihaat and believed in them according to what Allaah Ta'aalaa intended. For the most part, they avoided ta'weel, only using ta'weel in certain cases.

Imaam at-Tirmidhi رحمه الله عليه said:

"The Madh-hab regarding this issue according to the Ahl-ul-'Ilm from the A'immah such as Sufyaan ath-Thawri, Maalik ibn Anas, ibn al-Mubaarak, ibn 'Uyaynah, Wakee' and others, is that they would narrate these things and then say: "These Ahaadeeth are narrated and we believe in them, and it is not to be said: '*Kayf*' (How are they?)" This is what was chosen by the Ahl-ul-Hadeeth, that these things are to be narrated exactly as they had come, and they are believed in, and they are not explained or imagined, and it is not said: '*Kayf*' (How are they?). This is what the Ahl-ul-'Ilm chose and went to."

His saying, "It is believed in," means we affirm it, and we say: "Allaah Ta'aalaa says that He has a Wajh, and Yad, etc., and we believe in it according to whatever Allaah Ta'aalaa has intended by it. We do not ascribe meanings to it, we do not ask "How is it?", we do not reject it, we do not explain it, we do not conjure up images for it, we do not liken Allaah Ta'aalaa to the creation, etc. Instead, we say: Whatever Allaah Ta'aalaa means by these Aayaat, we accept."

This is known as *Tafweedh*.

Imaam al-Khallaal narrates with an authentic Sanad from Imaam Ahmad ibn Hanbal رحمه الله عليه that he said regarding these Nusoos (such as the Mutashaabihaat Aayaat):

نؤمن بها ونصدق ولا كيف ولا معنى

"We believe in it and accept it as true, and there is no kayf (how) or ma'naa (meaning)."

What he means by this is that we accept the Aayaat exactly as they are without ascribing any meaning or modality to it, and instead we leave it to Allaah Ta'aalaa, as Allaah Ta'aalaa Alone knows.

Imaam al-Bayhaqi narrates that Imaam al-Awzaa'i said:

كل ما وصف الله تعالى به نفسه في كتابه فتفسيره تلاوته والسكوت عليه

"Whatever Allaah Ta'aalaa has described regarding Himself in His Kitaab, its Tafseer is to recite it and to remain silent regarding it."

There are many such quotes from the Salaf-us-Saaliheen wherein they explicitly and emphatically state that we are to believe in the Aayaat exactly as they are without delving into them.

Before proceeding further, we shall present a brief explanation of Tafweedh:

What Is Tafweedh?

The word Tafweedh comes from the verb فَوَّضَ يَفْوِضُ تفويضاً, and it means: "فَوَّضَ إِلَيْهِ الْأَمْرَ, أي رده إليه: "to leave something to someone."

That is the linguistic meaning of Tafweedh. We say:

أفوض أمري إلى الله

"I leave all of my affairs to Allaah Ta'aalaa."

In the context of `Aqeedah, Tafweedh means to leave all of the Mutashaabihaat to Allaah Ta`aalaa without delving into them whatsoever. If a person probes them in any way, then he has not done Tafweedh.

Now, from the time of Rasoolullaah صلى الله عليه وسلم and Sahaabah-e-Kiraam رضوان الله عليهم, there was only one type of Tafweedh, and that was Complete Tafweedh, which is known as "Tafweedh-ul-Ma`naa", i.e. to leave the very meanings of the Aayaat-ul-Mutashaabihaat up to Allaah Ta`aalaa and not delve into them whatsoever.

That was the Madh-hab of the Sahaabah رضي الله عنهم and the Salaf-us-Saaliheen. Thereafter, the Salafi sect emerged and created a new, incomplete form of so-called "Tafweedh" which they termed: "Tafweedh-ul-Kayf", i.e. leaving the "how" or the modality u to Allaah Ta`aalaa.

What this means is that they will take a particular Aayah from the Mutashaabihaat, such as:

الرحمن على العرش استوى

{*"Ar-Rahmaan has done 'Istiwa' over the 'Arsh.'*"} [Soorah Taa-Haa, 20:5]

Now, whereas Sahaabah-e-Kiraam رضوان الله عليهم and the entire Salaf would leave "Istawa" as "Istawa" and say: الله أعلم بمراده بذلك "Allaah Ta`aalaa knows best what He intends by that," the Jaahil Salafis with their pseudo-Tafweedh, "*Tafweedh-ul-Kayf*", say: "We take the Aayat on the Zhaahir (literal), and the literal meaning of Istiwa' is Julooos (to sit),

so Allaah Ta`aalaa is Sitting on the `Arsh (*Wal-`Iyaadhu Billaah*), but we do not know How is His sitting."

This is a corrupt, Baatil opinion. The Salaf, in fact, negated a "kayf" altogether, hence Imaam Abu Haneefah رحمه الله عليه and others from the Salaf used to say "*bilaa Kayf*" (without a "how"), and that is why Imaam Maalik رحمه الله عليه, when asked about the issue of Istiwaa', said that a "kayf" is *Ghair Ma`qool*, thus negating a *kayf* entirely. Hence, there was only one "Tafweedh", and that was "*Tafweedh-ul-Ma`naa wa Nafyul Kayf*" (To leave the meanings up to Allaah Ta`aalaa and to negate any "kayf".)

Compare it with the Qowl of the Salaf:

نؤمن بها كما جاءت بلا تأويل ولا تكيف ولا تشبيه ولا تعطيل

"We believe in it exactly as it has come (to us), without (doing) ta'weel, or assigning a "kayf" to it, or resembling (Allaah to His creation), and without denying (it)."

The Salaf accepted these Aayaat exactly as they had come without delving into them. The moment a person assigns a "Zaahir" (literal) meaning to them, then he has delved into them. He has assigned a meaning to them from his own side. Did Allaah Ta`aalaa tell you (Salafis) that the Zaahir (literal) meaning is intended? If not, then from where did you suck out the "Zaahir meaning is intended" concept?

Now, another issue which must be clarified is this: the Ash`aris and the Maatureedis believe that there are two views with regards to the Mutashaabihaat:

1. *Tafweedh* (which is the Complete *Tafweedh*).
2. Ta'weel.

What is the ta'weel of the Ash`aris and Maatureedis? In the example given above, of the Aayah:

الرحمن على العرش استوى

They will say: "One possible ta'weel for this is that it means: Allaah Ta`aalaa is in control of the `Arsh."

Another example is the following: Rasoolullaah صلى الله عليه وسلم mentions very often in the Hadeeth the following phrase:

والذي نفس محمد بيده

"By He in Whose Yad is the life of Muhammad صلى الله عليه وسلم..."

The Ash`aris and Maatureedis, if they are doing ta'weel, will say: "One possible meaning for this is that Yad here refers to Control, thus: "By Him in Whose Control is the life of Rasoolullaah صلى الله عليه وسلم."

This is a very important point: never ever do the Ash`aris or Maatureedis give ta'weel and then say, "This is **definitely** the meaning of this Aayah or Hadeeth."

The only reason the Ash`aris or Maatureedis ever did ta'weel in the first place was because of groups like the Mushabbihah, who believed that Allaah Ta`aalaa is like a human being, and the Mujassimah, who claimed that Allaah

Ta'aalaa has a body, etc., thus the Ash`aris and Maatureedis, to save the Imaan of the laypeople and prevent them falling into the Kufr of believing that Allaah Ta'aalaa is like a human being, to save them from falling into the Kufr of anthropomorphism, gave these *ta'weelaat* (reasonable interpretations) to take the minds of people away from such Kufr ideas.

However, the Ash`aris and Maatureedis unanimously agree that the Madh-hab of the Salaf (not Salafis) is best, which is to simply do adopt total Tafweedh (Tafweedh-ul-Ma`naa). Thus, the Madh-hab of the Salaf is **very** different from the Madh-hab of the deviate Salafis. While these deviates *claim* to be following the Salaf, they are very, very far away from their Manhaj.

In fact, they claim to follow the Salaf but the vast majority of `Ulamaa quoted by them are those who came very long after the Salaf, such as Imaam ibn Taymiyyah, Imaam ibn al-Qayyim, Muhammad ibn `Abdil Wahhaab, bin Baaz, ibn al-`Uthaymeen, al-Albaani, Rabee` ibn Haadi al-Madkhali, Muqbil ibn Haadi al-Waadi`ee, al-Fawzaan, Aal ash-Shaykh, etc., etc. They offer blind taqleed to these shaikhs who have drifted from the Path of the Ahlus Sunnah Wal Jama'ah. They are the blindest followers.

Thus, the reality is that the Salafis are lying and deceiving the Muslims with their claim of being "Salafi in `Aqeedah". They are not "Salafi in `Aqeedah", they are "Mujassimah in `Aqeedah", because as we have pointed out earlier, the Madh-hab of the Salaf was that of Complete Tafweedh, i.e. to leave the Mutashaabihaat entirely to Allaah Ta'aalaa

without delving into them in the slightest, without claiming they are "Zaahir" (literal), without claiming that "Yad" "means a limb, but we do not know what that limb is like" and other such anthropomorphic claims of Kufr.

We conclude our answer to this question with the following points:

1) Everyone does ta'weel, whether he be an Ash`ari, a Maatureedi or a deviated Salafi.

2) The Ash`aris and Maatureedis are unanimous that Tafweedh is best, which is for a person to say: **أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبْلَتْ جَمِيعَ أَحْكَامِهِ** "I believe in Allaah, exactly as He is, with his Names and His Attributes, and I accept all of His Ahkaam." In fact, this is known as Imaan-e-Mujmal and is taught in all of the Maatureedi Madaaris. Every child who has been to a "Maatureedi Madrasah" will have learnt about Imaan-e-Mujmal and Imaan-e-Mufassal.

3) The Ash`aris and Maatureedis only resorted to ta'weel when they felt it was necessary in order to save certain people from falling into Kufr, because instead of Complete Tafweedh, those people (like the Jaahil Salafis) indulged in Tashbeeh (likening Allaah Ta`aalaa to the creation), thereby attributing physical states for Allah Azza Wa Jal.

4) For the laymen, the safest route is to abstain from delving into such issues. Instead, they should adhere to Imaan-e-Mujmal and Imaan-e-Mufassal, which is taught to even children, and say: "Whatever Allaah Ta`aalaa has said about Himself in the Qur'aan Kareem, and whatever

Rasoolullaah صلى الله عليه وسلم has said about Him in the Ahaadeeth, I believe in it exactly as it is, according to what Allaah Ta'aalaa intended by it, without ascribing any meanings or interpretations to it, literal or otherwise."

Thus, this Tafweedh view of the Ash'aris and Maatureedis, which is Tafweedh-ul-Ma'naa, is the safest view and is the view which was held by Sahaabah-e-Kiraam رضوان الله عليهم. The Maatureedis are even more particular than the Ash'aris in avoiding ta'weel unless absolutely necessary, thus they believe that laymen should remain firm on Imaan-e-Mujmal and Imaan-e-Mufassal. Without a doubt, that is the safest route which prevents confusion and plunging into kufr. Those who are not Ulama and do not have the time to spend many years studying 'Ilm-ul-Kalaam nor do they have the academic ability to be involved in lengthy, prolonged debates on the meaning of the Mutashaabihaat, (allegorical issues) such as: "Where is Allaah?" etc., should not seek to probe these allegorical issues. Shaitaan diverts the mind from reality to futility, and from futility to kufr, and this is the disease of the anthropomorphist such as the Salafis who have resorted to baseless ta'weel (interpretation) in the attempt to assign plausible meanings to issues beyond their intellectual grasp. In the Qur'aan, Allah Ta'aalaa explicitly says that only He has the Knowledge of the allegorical Aayaat, and those in whose hearts there is the malady of kufr, labour abortively to assign meanings to the inexplicable.

“He has revealed to you the Kitaab from which there are the Muhkamaat Aayaat (Clear and unambiguous), which constitute Ummul Kitaab. And other (Aayaat) are the

Mutashaabihaat (Allegorical). Those who have crookedness (kufr) in their hearts, they pursue the allegorical verses seeking to cause fitnah (of kufr), and seeking their ta'weel (interpretation). However, none knows their ta'weel except Allah. (On the contrary) those who are grounded in Knowledge say: 'We believe therein. All (these verses) are from our Rabb. No one derives lesson except those of intelligence.'

(Aal-e-Imraan, Aayat 7)

Thus, the view of the Maatureedis, of adhering to Imaan-e-Mujmal and Imaan-e-Mufassal, is safest, wisest, the most convenient, and it saves the time of people and prevents confusion, futile arguing, and in some cases, even the loss of Imaan.

The Salafis, however, reject this Tafweedh-ul-Ma'naa. According to the Jaahil Salafis, Tafweedh-ul-Ma'naa is Kufr, because according to them, if we do not assign a **literal** meaning to the Aayaat, then it would mean that the Aayaat are meaningless. They ask, "If we don't know what the Aayah means, then what is the use of that Aayah?" Due to their blind taqleed of former proponents of tajseem (anthropomorphism), they are blind to the explicit proclamation of Allah Ta'ala Who declares in the Qur'aan: "*None knows their ta'weel except Allah.*" Therefore, by implication the Salafis are denying the explicit declaration of Allah Ta'aalaa regarding the allegorical Aayaat.

Furthermore, we ask them a very simple series of questions:

"Is *Alim-Laam-Meem* an Aayah of the Qur'aan?"

They will say, "Yes."

We ask them:

"What is the meaning of *Alim-Laam-Meem*?"

They will say: "Only Allaah knows the meaning of the *Huroof-e-Muqatta`aat*."

We ask them: "According to your logic, these Aayaat are then futile. Why does Allaah Ta`aalaa mention *Alim-Laam-Meem*, *`Ayn-Seen-Qaaf*, *Qaaf*, *Kaaf-Haa-Yaa-`Ayn-Saad*, *Alim-Laam-Raa*, *Saad*, *Taa-Haa*, etc., when you do not know what it means?"

The Salafis are devoid of understanding. They regularly contradict themselves, hence they are forever fighting each other and killing each other. Even among themselves, they are incapable of agreeing on a single thing.

In Shaa Allaah, this should be sufficient in answering this question and proving that the Salafis are absolute liars and Juhalaas (ignoramuses) with regards to the issue of ta'weel.

2. Yes. In the introduction to *al-'Aqeedah at-Tahaawiyyah*, Imaam at-Tahaawi رحمه الله عليه states:

هذا ذكر بيان عقيدة أهل السنة والجماعة على مذهب فقهاء الملة: أبي حنيفة
النعمان بن ثابت الكوفي, وأبي يوسف يعقوب بن إبراهيم الأنصاري, وأبي

عبد الله محمد بن الحسن الشيباني - رضوان الله عليهم أجمعين - وما
يعتقدون من أصول الدين ويدينون به رب العالمين

"This is an explanation of the `Aqeedah of Ahlus Sunnah wal-Jamaa`ah according to the Fuqahaa of the Millah: Abu Haneefah an-Nu`maan ibn Thaabit al-Kufi; Abu Yusuf Ya`qoob ibn Ibraaheem al-Ansaari, and Abu `Abdillaah Muhammad ibn al-Hasan ash-Shaybaani رضوان الله عليهم أجمعين (May Allaah be pleased with all of them). This is what they believed with regards to the Usool (Fundamentals) of the Deen and the basis on which they submitted to Rabbul `Aalameen."

Imaam at-Tahaawi رحمه الله عليه was a Hanafi, and he is saying that this Kitaab he has written on `Aqeedah contains the beliefs of Ahlus Sunnah wal-Jamaa`ah, which are the beliefs of Sahaabah-e-Kiraam رضوان الله عليهم, and this is as it has been presented by the Fuqahaa of Islaam, namely, Imaam Abu Haneefah رحمه الله عليه, Imaam Abu Yusuf رحمه الله عليه and Imaam Muhammad رحمه الله عليه.

One thing must be made very clear: it is **only** the Ash`aris and Maatureedis who truly believe in and accept *al-`Aqeedah at-Tahaawiyyah*. The Salafis claim to do so but at the very same time they lodge numerous objections against it, even claiming that some of the beliefs presented by Imaam at-Tahaawi are **beliefs of the Murji'ah** (a Baatil sect of the past).

It is **only** the Ahlus Sunnah wal-Jamaa`ah (which are the Ash`aris and Maatureedis) that fully accept *al-`Aqeedah at-*

Tahaawiyyah. For the Salafis to claim they accept *al-`Aqeedah at-Tahaawiyyah* is nothing but a lie and deception.

In the commentaries which the Salafis have written on *al-`Aqeedah at-Tahaawiyyah*, such as the commentary written by bin Baaz, he objects to several issues within the Kitaab, and these are objections ALL Salafis have against *al-`Aqeedah at-Tahaawiyyah*. We shall mention a few of these objections:

1) Imaam at-Tahaawi رحمه الله عليه states that Allaah Ta'aalaa is Al-Qadeem (Eternal), meaning One Who has always existed without having a beginning and without there being anyone before Him.

Bin Baaz objects to this, saying that Al-Qadeem is not one of the Names of Allaah Ta'aalaa, but rather, it is something mentioned by the `Ulamaa of Kalaam (the Mutakallimoon) to affirm the existence of Allaah Ta'aalaa before anything else. Bin Baaz goes on to say that no one can affirm a Name for Allaah unless there is Nass (clear textual evidence) for it in the Qur'aan or in the Authentic Sunnah. He goes on to say that it is not permissible to affirm Names for Allaah Ta'aalaa merely on the basis of *Ra'i* (opinion), and he even attacks Imaam at-Tahaawi's usage of "Qadeem", saying that "Qadeem" does not mean what he thinks it means.

Imaam at-Tahaawi رحمه الله عليه was one of the greatest `Ulamaa who ever lived, he was from the Salaf-us-Saaliheen, he was a Mujtahid in his own right and a master of the Arabic language, and yet bin Baaz thinks he was not aware of the true meaning of "Qadeem", but that he (bin

Baaz), who passed away in 1999, knows the meaning better? Better than Imaam at-Tahaawi, who was born 238 A.H. and thus was from the very Salaf-us-Saaliheen that the Salafis claim to follow?

One argument put forward by bin Baaz is that the word Qadeem only means "one who came about first before anyone else", but that it does not negate that there was non-existence before him. Thus, what he is saying is that "Al-Qadeem", on its own, has an incorrect meaning, and if a person refers to Allaah Ta'aalaa as Al-Qadeem then this would mean that there was non-existence and thereafter Allaah Ta'aalaa "came into existence". Needless to say, this conclusion is pure rubbish.

This argument of his is Baatil, and we answer it with a single Hadeeth. Rasoolullaah صلى الله عليه وسلم used to make the following Du'aa:

أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek protection with Allaah Al-'Azeem (The Most Mighty), and with His Wajh which is Al-Kareem (Most Noble), and with His Sultaan (Power/ Authority) which is Al-Qadeem, from the accursed Shaytaan."

This is narrated by Imaam Abu Daawud.

In this Hadeeth, Rasoolullaah صلى الله عليه وسلم refers to the Sultaan of Allaah as "Qadeem". If, as bin Baaz avers, "Qadeem" does not mean "Eternally Existent" and does not negate that there was non-existence before it, and then it came into existence, then this would mean that the Sultaan

(Power and Authority) of Allaah Ta`aalaa "came into existence" and was not "eternally existent", which is a Kufr belief. Rather, the Sultaan (Power and Authority) of Allaah Ta`aalaa always existed. Rasoolullaah صلى الله عليه وسلم referred to this Eternally Existing Sultaan (Power and Authority) of Allaah as "Al-Qadeem".

This refutes the argument of bin Baaz and shows that it was not Imaam at-Tahaawi رحمه الله عليه who misunderstood the meaning of Qadeem, it was he himself who had misunderstood.

The illustrious Fuqahaa of Islaam did not "misunderstand" the Deen or suck opinions from their thumbs.

2) Another objection that is raised by bin Baaz, which is perhaps the biggest objection they have against *al-'Aqeedah at-Tahaawiyyah*, is when Imaam at-Tahaawi رحمه الله عليه said:

تعالى عن الحدود والغايات والأركان والأعضاء والأدوات لا تحويه الجهات الست كسائر المبتدعات

"Allaah Ta`aalaa is free from *Hudood* (limits), *Ghaayaat* (dimensions and restrictions), *Arkaan* (components), *A`dhaa'* (limbs), *Adawaat* (parts). He is not contained by the six directions as all created beings are (i.e. Allaah Ta`aalaa is not confined or restricted to space or time because He is the Creator of space and time)."

Bin Baaz objects to this, saying: "This is speech which could be exploited by the People of Ta'weel and Atheism with

regards to the Names and Attributes of Allaah, though they have no evidence for that."

He goes on to deny this belief mentioned by Imaam at-Tahaawi رحمه الله عليه, which is that Allaah Ta'aalaa is free from limits, and instead he says that Allaah Ta'aalaa does have limits, but "no one knows His Limits except Himself, Sub-haanah."

This is a clear-cut departure from the original `Aqeedah of the Salaf.

We have mentioned earlier the statement of Imaam at-Tahaawi رحمه الله عليه that this is the `Aqeedah of Ahlus Sunnah wal-Jamaa`ah, the `Aqeedah of the Salaf; thus, the belief that Allaah Ta'aalaa is free from limits, dimensions, restrictions, parts, components, limbs, and free from the six directions, was the `Aqeedah of the Salaf, the `Aqeedah of Ahlus Sunnah wal-Jamaa`ah.

Therefore Bin Baaz's objection and his departure from this Established `Aqeedah is a departure and from the original `Aqeedah of Ahlus Sunnah wal-Jamaa`ah, and it is a flagrant bid'ah. This bid'ah is not only bin Baaz's belief. It is the belief of all the deviant Salafis. The belief that Allaah Ta'aalaa does in fact have "limits", that He is in "*Jihatul Fowq*" (the direction of Above), that He has a form, that He has physical Eyes, Hands, Feet, a Shin, Fingers, a Face, etc., is the kufr belief of the entire Salafi cartel.

Bin Baaz tries to make excuses for this, saying that Imaam at-Tahaawi رحمه الله عليه does not actually mean what he has written here, but that he (Imaam at-Tahaawi) also believes -

like the Salafis - that Allaah Ta'aalaa is in the Direction of Above and is located on the `Arsh, and that the "Direction of Above" is other than the six directions Imaam at-Tahaawi has just negated. Obviously, this is palpably false and stupid. The words of Imaam at-Tahaawi رحمه الله عليه are crystal clear. Trying to twist his words is like the actions of the Christians who try to eke out "Trinity" from the words of Nabi `Eesa عليه السلام.

The Ash'aris and Maatureedis, on the other hand, are 100% in conformity with Imaam at-Tahaawi رحمه الله عليه on this issue, and we state emphatically:

تعالى عن الحدود والغايات والأركان والأعضاء والأدوات لا تحويه الجهات الست كسائر المبتدعات

"Allaah Ta'aalaa is free from *Hudood* (limits), *Ghaayaat* (dimensions and restrictions), *Arkaan* (components), *A'dhaa'* (limbs), *Adawaat* (parts). He is not contained by the six directions as all created beings are (i.e. Allaah Ta'aalaa is not confined or restricted to space or time because He is the Creator of space and time)."

The Salafiyyah openly state: "*Al-'Aqeedah At-Tahaawiyyah* contains matters which oppose the belief of the Pious Predecessors, the Companions of Hadeeth."

3) Another issue the Salafis criticise *al-'Aqeedah at-Tahaawiyyah* for, is Imaam at-Tahaawi رحمه الله عليه saying:

ما زال بصفاته قديماً قبل خلقه، لم يزد بكوهم شيئاً لم يكن قبلهم من صفته

"Allaah Ta`aalaa has always existed together with His Sifaat (Attributes) since before creating His creation. Bringing creation into existence did not add anything to His Attributes that was not already there. As He was, together with His Attributes, in pre-eternity, so He will remain throughout endless time."

This is clear and easy to understand, but the Salafis stupidly object to this, saying: "This necessitates the philosophy of infinite regress, that an infinite chain of events in the future is possible."

Firstly, let us simplify for the readers what the Salafis are saying:

The Salafis are saying that if we (the Ash`aris and Maatureedis) believe that the Sifaat of Allaah Ta`aalaa existed eternally with him, even prior to creation, and that He was, for example, always the Creator even before creating the creation, and that no change came about in His being the Creator even after creating the creation, then this means that Allaah Ta`aalaa had to have always been creating something, which would then mean that some kind of creation or created entity had to have always existed along with Allaah Ta`aalaa, created by Allaah Ta`aalaa, for Allaah Ta`aalaa to have always been the Creator.

This is a Baatil argument. Allaah Ta`aalaa always having been Al-Khaaliq (The Creator) does not necessitate an infinite regress in the past.

This issue is explained in the simplest way by Qaari Tayyib Saheb رحمه الله عليه in his Sharh on *al-'Aqeedah at-Tahaawiyyah*, when he says:

"Allaah Ta'aalaa was always there with His Qualities and will remain forever with His Qualities, prior to the creation and even after their annihilation.

When He created the creation, He was Allaah, Alone. This is the claim of the Qur'aan. Naturally, the Creator comes before the creation, otherwise nothing would be found, if it were not created before. If you were to find them without having been created, then it would be necessary to accept that they were uncreated, and that they are independent of being created. This is impossible and contrary to the obvious. This confirms that it is necessary for the Creator to have been there before the creation, and since He was Always Existent, He was so with all His Qualities, since they are inherent with His Being and are not separate from Him.

Therefore, it is confirmed that indeed Allaah Ta'aalaa's Qualities always were existent in Him, just as He was always existent. Also, for these Qualities to be separated from Him or for Him to be free of them is impossible. Similarly, it is impossible to accept that new Qualities are created in Allaah Ta'aalaa as time goes on. Hence, He is the Creator before the creation (came into existence) and He is the Creator after the creation (is annihilated).

When we say that He was the Creator before the creation, it means that He was able to create and He had this Power and Knowledge. He brought the creation into existence when He so desired and willed. Just as the Quality of creation was always with Him, so too

were all His other Perfect Qualities. All His Qualities were always there in His Being, regardless of whether they were made apparent or not. He was (is and will be) able to show what He wanted of His Qualities when He desired.

He does whatever He Wills. He protects when He pleases, He nourishes when He wants. He gives life to whom He pleases and gives death also to whom and when He pleases. Just like a writer, at the time of writing, is regarded as a writer by his action (of physically writing). His quality of being a writer will not be removed from him when he is not in the act of writing, because he is a writer by his mere ability. That is, the quality of writing is an integral part of his being. He will act according to it, when and how he desires." [End quote.]

4) Another issue the Salafis criticise Imaam at-Tahaawi and *al-'Aqeedah at-Tahaaniyyah* for is when he writes, for example:

وَلَا شَيْءٌ يُعْجِزُهُ

"There is nothing which can escape from Allaah or incapacitate Him."

And, statements such as Allaah is not a body, not a form, He is not made up of parts, etc.

The Salafis object to this, saying that such speech originated among the Mutakallimeen and was not the way of the Salaf-us-Saaliheen. What they are referring to here is what they term, "negation in detail". According to the

Salafis, the Salaf-us-Saaliheen, when it came to the Sifaat of Allaah Ta'aalaa, did affirmation in detail and negation in general. Meaning, according to the Salafis, they affirmed for Allaah such matters as Two Hands, Two Eyes, a Face, etc., and then did a "general negation" by saying: "Nothing is like Allaah."

They thus object to the Ash'aris and Maatureedis doing "negation in detail", which is when they say Allaah Ta'aalaa is free from space, free from time, free from parts and components, free from changing, etc. They believe that this is "disrespectful". They say it is like saying to a king, "You are not a garbage collector, you are not a sweeper, you are not a blacksmith, you are not a carpenter, etc." The king would perhaps kill the person for saying so, for doing this "negation in detail". What would be expected from the person is to simply praise the king in detail and give a general negation, by saying: "None of your subjects are like you."

However, their argument is flawed, and they make this argument on account of a lack of understanding. The whole reason why the Ash'aris and Maatureedis did this "detailed negation" is because these are all accusations that people had made regarding Allaah Ta'aalaa, hence the need to negate them in detail. **If** no one had made those claims regarding Allaah Ta'aalaa, there would have been no need to negate it.

Examples of this can be found in the Qur'aan Kareem. The Kuffaar had claimed that the Malaa'ikah are the daughters of Allaah Ta'aalaa, and that Nabi `Eesa عليه السلام is the son of

Allaah Ta`aalaa, etc. والعياذ بالله, so in the Qur'aan Kareem, Allaah Ta`aalaa said:

لم يلد ولم يولد

{*"He begets not, nor was He begotten."*}

The Kuffaar made this claim, hence it was specifically negated.

There are other Aayaat in the Qur'aan Kareem negating sons or daughters for Allaah Ta`aalaa.

In the past, the various Baatil groups such as the Mujassimah, the Mushabbihah, etc., had made claims that Allaah Ta`aalaa has a physical body, a physical form, is made up of parts, is in a particular place, etc., and that is the reason why the `Ulamaa of the Ash`ari and Maatureedi Madh-habs of `Aqeedah did specific *Tanzeeh* (declaring Allaah Ta`aalaa to be free from these claims). Had they not made such claims, there would not have been a need for this specific negation.

Thus, the matter is very simple and easy to understand, but the Salafis object simply out of *jahaalat* and a lack of understanding. Their beliefs of kufr have stunted their understanding and severely impaired their intelligence.

5) Another issue they criticise in *al-`Aqeedah at-Tahaawiyyah* is Imaam at-Tahaawi رحمه الله عليه saying, regarding Rasoolullaah صلى الله عليه وسلم, that he is:

حبيب رب العالمين

"The beloved (Habeeb) of Rabbul `Aalameen."

They claim that this is false, as according to them, all of the narrations which state this are unauthentic.

Our reply to them is very simple: the reason you (the Salafis) deny it is simply because al-Albaani had said that the Hadeeth is Dha'eef. That Hadeeth is:

عَنْ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (إِنَّ إِبْرَاهِيمَ
خَلِيلُ اللَّهِ ، وَمُوسَى نَجِيُّ اللَّهِ ، وَعِيسَى رُوحُ اللَّهِ وَكَلِمَتُهُ ، وَآدَمُ اصْطَفَاهُ
اللَّهُ ، أَلَا وَأَنَا حَبِيبُ اللَّهِ وَلَا فَخْرَ

Hadhrat `Abdullaah ibn `Abbaas رضي الله عنهما narrates that Rasoolullaah صلى الله عليه وسلم said: "Ibraaheem is Khaleelullaah (The Close Friend of Allaah); Moosaa is Najiyyullaah (The One Spoken to By Allaah); `Eesaa is Roohullaah and His Kalimah; Aadam was chosen by Allaah. Indeed, I am Habeebullaah (The Beloved of Allaah), and this is no boast." [Narrated in *Sunan at-Tirmidhi*.]

The reply to the Salafis is very simple: Imaam at-Tirmidhi accepted it and al-Albaani rejected it. We would have to be insane if we were to throw away the *Qowl* (Verdict) of the illustrious Giant of Hadeeth, Imaam at-Tirmidhi رحمه الله, to follow al-Albaani who passed away a few years ago, back in 1999. Al-Albaani is only important to the Salafis. As for us, we have no regard for the grading of al-Albaani. There is no relationship between Albaani and Imaam Tirmidhi in status. In this regard, Al-Albaani is a total non-entity.

Unless a person is a Salafī suffering from *jahl-e-murakkab* (compounded ignorance), this is easy enough to understand. How can you compare al-Albaani to any of the A'immaḥ of Hadeeth?

6) Another point mentioned in *al-`Aqeedah at-Tahaawiyyah* which the Salafīs object to is the following:

والإيمان واحد وأهله في أصله سواء

"Imaan is one, and its people are equal with regards to the asl (fundamentals) of Imaan."

The Salafīs are unable to understand this very simple point; hence, they raise a hue and cry about it. They object that, "Imaan increases and decreases. The view that Imaan does not increase or decrease is the view of the Murji'ah. This belief of at-Tahaawi is the belief of the Murji'ah."

Once again, they say this on account of staggering ignorance. They fail to understand what Imaam at-Tahaawi رحمه الله عليه is saying. If they had read his words properly, with a clear mind, not with the obstinate, ever-rebellious mind of a Salafī, they would have understood precisely what he meant.

His words are clear:

وأهله في أصله سواء

"The people of Imaan are equal in the **ASL** of Imaan."

What is this "*Asl*" of Imaan? By *Asl* (fundamental) of Imaan, what he means is that all Muslims are equal in what they believe in. In other words, we all believe in Allaah Ta`aalaa, we all believe in Rasoolullaah صلى الله عليه وسلم, we all believe in the Rusul, we all believe in the Revealed Kutub, we all believe in the Day of Qiyaamah, we all believe in the Hashr (resurrection), we all believe in Jannah and Jahannam, etc.

This is what he means by the "Asl of Imaan". We ask the Salafis: Do some Muslims have more points in which they believe as compared to other Muslims? Do you recite a Kalimah which has additional points, or do you recite the same Kalimah of "*Laa Ilaaha Illallaah, Muhammadur Rasoolullaah* صلى الله عليه وسلم"?

All Muslims believe:

آمنت بالله وملائكته وكتبه ورسله واليوم الآخر والقدر خيره وشره من الله
تعالى والبعث بعد الموت

"I believe in Allaah, and in His Malaa'ikah, and in His Kutub, and in His Rusul, and in the Last Day, and in Qadr, good or bad, is from Allaah Ta`aalaa, and (I believe in) *al-Ba`th* (resurrection) after death."

This is the *Asl* of Imaan. All Muslims are equal in believing this.

For centuries there has been this objection that, "The Ahl-ul-Hadeeth believe in Imaan increasing and decreasing, whereas the Ahl-ur-Ra'i believe that Imaan does not increase or decrease."

The reality is that the Ash`aris, the Maatureedis and the Salafis all have the exact same belief with regards to this issue of Imaan increasing or not, but it is simply the case that the Salafis do not understand what the Ash`aris and Maatureedis mean, just as the Salafis do not understand what Imaam Abu Haneefah meant when he said it or what Imaam at-Tahaawi meant when he said it.

When the Salafis say that Imaan increases and decreases, what they really mean is that the quality of Imaan increases and decreases. This is the exact same belief held by the Hanafis, held by the Ash`aris and Maatureedis. In this meaning, we all agree that Imaan increases and decreases, because what is being referred to is the quality of Imaan. There is no doubt in the mind of any Muslim that the Imaan of Hadhrat Abu Bakr as-Siddeeq رضي الله عنه is greater than the Imaan of all of the Muslims today combined. By this, no one means that Hadhrat Abu Bakr as-Siddeeq رضي الله عنه believed in extra things other than what was mentioned above, viz. the Kutub, Rusul, Malaa'ikah, etc. What is meant is the quality of his Imaan. The quality of the Imaan of Sahaabah-e-Kiraam رضوان الله عليهم far exceeds the Imaan of the rest of the Muslims.

Thus, this is in fact a non-issue. It is only an issue in the minds of the Jaahil Salafis.

This much should be sufficient to explain this issue, *In Shaa Allaah*.

7) Another objection they have against *al-'Aqeedah at-Tahaawiyyah* is the following:

ونسَمي أهل قِبَلتنا مسلمين مؤمنين, ما داموا بما جاء به النبي صلى الله عليه وسلم معترفين, وله بكل ما قاله وأخبر مصدقين

Imaam at-Tahaawi رحمه الله عليه says:

"We call the people of our Qiblah Muslimeen, Mu'mineen, as long as they believe in everything that was brought by Nabi صلى الله عليه وسلم, and as long as they believe as true everything he said and informed of."

Here, they accuse Imaam at-Tahaawi of saying something which is incorrect "simply because it is in conformity with what his Madh-hab (i.e. the Hanafi Madh-hab) believes."

Once again, a vile slander. In this Kitaab, Imaam at-Tahaawi رحمه الله عليه is presenting the beliefs which were the beliefs of Sahaabah-e-Kiraam رضي الله عنهم, not simply beliefs he is presenting because they are in conformity with so-and-so or with such-and-such Madh-hab. He was not a Jaahil Salafi who rejects Ahaadeeth if al-Albaani does not accept those Ahaadeeth to be true. He was a Faqeeh and an Imaam of Haqq having acquired his Knowledge from the most illustrious Taabi-een who were the Students of the Sahaabah.

The reason for their objection is because according to them, having Imaan alone is not enough for a person to be considered a Muslim. He is only a Muslim, according to them, if that Imaan is paired with *`amaal* (deeds). Whereas we say that as long as a person had Imaan and did not do anything which nullifies his Imaan, and he dies in this state,

then Allaah Ta'aalaa will enter him into Jannah either after he has been punished for the sins he had committed, or even without any punishment, as this is entirely up to Allaah Ta'aalaa.

8) Another point in *al-`Aqeedah at-Tahaawiyyah* the Salafis object to is the following:

والإيمان: هو الإقرار باللسان والتصديق بالجنان

Imaam at-Tahaawi رحمه الله عليه says:

"Imaan is affirmation with the tongue and believing (the truthfulness of it) with the heart."

At this point, the Salafis openly attack and slander Imaam at-Tahaawi رحمه الله عليه, saying: "This is the statement of Murji'ahs like Abu Haneefah and Hammaad ibn Abi Sulaymaan. According to Ahlus Sunnah wal-Jamaa'ah, Imaan is a statement on the tongue, belief in the heart and actions with the limbs. It increases due to obedience and decreases due to disobedience.

At-Tahaawi removes actions from the meaning of Imaan, and this is against the methodology of the Salaf and their path which they agreed upon as is affirmed in its place."

Once again, the deviant Salafis display their imbecility and incapability of understanding. The Salafis in general are devoid of *fahm* (understanding), devoid of *Roohaaniyat* (spirituality) and devoid of *Hikmah* (wisdom). When they become students of Deen, they put the majority of their effort solely on memorisation and very little on actual

understanding, as though simply repeating things from memory alone is enough for a person to be considered an `Aalim and a Faqeeh. But even a parrot can memorize and repeat.

If they possessed a modicum of understanding, they would know what Imaam at-Tahaawi means, what Imaam Abu Haneefah meant and what Imaam Hammaad meant.

For understanding, we present an example: a man accepts Islaam in the morning. He has recited the Kalimah and he believes in all of the points of Imaan mentioned earlier. He believes in Allaah Ta'aalaa, he believes in Rasoolullaah صلى الله عليه وسلم, he believes in the Rusul, he believes in the Kutub, he believes in the Malaa'ikah, he believes in Hashr, Qiyaamah, Jannah and Jahannam. He has accepted all of this as being Haqq. Before he reaches the time of Zuhr, he is involved in a car crash and dies. He has not performed a single Salaah, has not fasted a day in his life, has not given a cent in Zakaat, has not performed Hajj, has not taken part in Jihaad, has not given a cent in Sadaqah and has not even made Dhikr. What is the status of this person?

The Salafis will say that he was a Muslim, and Muslims go to Jannah. We ask: why do you say so? This man had not a single `amal to go with his Imaan. He only had Imaan. He had died without having performed a single good deed.

This is what Imaam at-Tahaawi رحمه الله عليه meant. For *najaat* (being saved from Jahannam in the Aakhirah), the requirement is Imaan.

عن حذيفة بن اليمان، قال: قال رسول الله صلى الله عليه وسلم: يدرس الإسلام كما يدرس وشي الثوب، حتى لا يدرى ما صيام، ولا صلاة، ولا نسك، ولا صدقة، وليسرى على كتاب الله عز وجل في ليلة، فلا يبقى في الأرض منه آية، وتبقى طوائف من الناس الشيخ الكبير والعجوز، يقولون: أدركنا آباءنا على هذه الكلمة، لا إله إلا الله، فنحن نقولها " فقال له صلة: ما تغني عنهم: لا إله إلا الله، وهم لا يدرون ما صلاة، ولا صيام، ولا نسك، ولا صدقة؟ فأعرض عنه حذيفة، ثم ردها عليه ثلاثاً، كل ذلك يعرض عنه حذيفة، ثم أقبل عليه في الثالثة، فقال: يا صلة، تنجيهم من النار. ثلاثاً

Hadhrat Huzaifah ibn al-Yamaan رضي الله عنهما narrates that Rasoolullaah صلى الله عليه وسلم said: "Islaam will wear out like the embroidery on a garment wears out, until (no one will) know what is fasting, or Salaah, or nusuk (the rites of Hajj), or Sadaqah. The Kitaab of Allaah `Azza wa Jall (the Qur'aan) will be taken away in a single night, thus not a single Aayah will remain on earth. Some groups of people will remain, old men and old women, who will say: 'We found our fathers saying this Kalimah: '*Laa Ilaaha Illallaah*', so we say it."

When Hadhrat Huzaifah رضي الله عنه narrated this Hadeeth, one of his students, Silah, said to him: "What good will their (saying) *Laa Ilaaha Illallaah* do them, when they do not know what is fasting, or Salaah, or the nusuk (Hajj), or Sadaqah? Hadhrat Huzaifah رضي الله عنه turned away from him. He repeated the question to him three times. The third time, Hadhrat Huzaifah رضي الله عنه turned to him and said: 'O

Silah! It will save them from the Fire (of Jahannam).' three times." [Narrated in *Sunan ibn Maajah*.]

In this narration, we see that let alone carrying out a`maal, these people do not even know what a`maal are, such as Salaah, Zakaat, fasting, Hajj, Sadaqah, etc. Yet, despite this, their Imaan in the Kalimah will save them from Jahannam.

9) Another issue they have a problem with is Imaam at-Tahaawi رحمه الله عليه saying:

ولا يخرج العبد من الإيمان إلا بحدود ما أدخله فيه

"A slave (of Allaah) does not exit from Imaan except by rejecting what brought him into it."

They object to this saying that Imaam at-Tahaawi has restricted Kufr to only rejection, whereas a person can become a Kaafir through actions as well.

The answer to them is simple: neither Imaam at-Tahaawi رحمه الله عليه nor the Ash`aris and Maatureedis restrict Kufr to rejection alone; we have *ijmaa`* that a person becomes a Kaafir through certain actions as well, such as insulting Allaah Ta`aalaa, or Rasoolullaah صلى الله عليه وسلم, or any of the Ambiyaa, or mocking any aspect of the Deen.

In this point, Imaam at-Tahaawi is not speaking about all of the various ways through which a person can become a Kaafir. Rather, this point he has mentioned in *al-`Aqeedah at-Tahaawiyyah* was in refuting the belief of the Khawaarij and the Mu`tazilah who claimed that committing a major sin, such as zinaa, or drinking wine, etc., makes the person a

Kaafir who will be in Jahannam forever. That was the belief of the Khawaarij.

The Mu'tazilah had a similar belief: they claimed that committing a major sin puts a person into a state known as *al-Manzilah baynal Manzilatayn* (the stage between the two stages of Imaan and Kufr). In other words, according to the Mu'tazilah, if a person committed a sin, he was no longer a Muslim, but at the same time he was not a Kaafir either; rather, he was somewhere in-between.

They did, however, agree with the Khawaarij that such a person will be in Jahannam forever. It is this belief that Imaam at-Tahaawi رحمه الله عليه is rejecting when he made this statement:

ولا يخرج العبد من الإيمان إلا بحدود ما أدخله فيه

"A slave (of Allaah) does not exit from Imaan except by rejecting what brought him into it."

In other words, the committing of sins does not render the person a Kaafir. That was the purport of the statement of Imaam at-Tahaawi رحمه الله عليه and that is the context it is meant to be understood in. When a person is a Jaahil Salafi, however, then he is entirely incapable of understanding a thing within its context, hence he foolishly rejects matters which are Haqq simply out of *jahaalat*.

10) The last issue they have a problem with in *al-'Aqeedah at-Tahaawiyyah* is the following:

ولم يكلفهم الله تعالى إلا ما يطيقون, ولا يطيقون إلا ما كلفهم

"Allaah Ta`aalaa has only charged people with what they are able to do and people are only capable of doing what Allaah Ta`aalaa has charged them with."

The Salafis object to this, saying: "This statement is false and contrary to reality. If you say that people are not capable of doing more than what Allaah Ta`aalaa has charged them with, then this would mean that a person is incapable of performing more than the five daily Salaats, and incapable of going for Hajj more than once, and incapable of giving Sadaqah in addition to Zakaat, and incapable of fasting outside of Ramadhann. This, of course, is false."

Our answer to this is as follows:

If you (the Salafis) had read what Imaam at-Tahaawi رحمه الله says next, you would have understood what he meant. He says:

وهو تفسير لا حول ولا قوة إلا بالله. نقول: لا حيلة لأحد ولا حركة لأحد
ولا تحوّل لأحد عن معصية الله إلا بمعونة الله, ولا قوة لأحد على إقامة طاعة
الله والثبات عليها إلا بتوفيق الله

"This (the above) is the meaning of *Laa Howla wa Laa Quwwata illaa Billaah*. We say: there is no stratagem, no movement and no way for anyone to escape disobedience unto Allaah except with the Help of Allaah, and no one has the strength to carry out the obedience of Allaah and remain steadfast on it except with the Tawfeeq of Allaah (i.e. except if Allaah Ta`aalaa makes it possible for him)."

Thus, in order for the Salafis to understand this particular *`ibaarah*, we will translate it once more, this time according to the meaning Imaam at-Tahaawi رحمه الله intends:

ولم يكلفهم الله تعالى إلا ما يطيقون, ولا يطيقون إلا ما كلفهم

"Allaah Ta`aalaa has only charged people with what they are able to do and people are only capable of doing **what Allaah Ta`aalaa has granted them the ability to do.**"

They read the words *إلا ما كلفهم* and they think that Imaam at-Tahaawi is referring to burdening. However, the statement made by Imaam at-Tahaawi رحمه الله following that shows that by *كلفهم*, what he means is: *إلا ما أقدرهم عليه* "Except that which he grants them the ability to do."

Qaari Tayyib Saheb رحمه الله gave a good explanation to this in his commentary on *al-'Aqeedah at-Tahaawiyyah*. He said:

"Allaah Ta`aalaa has only charged people with what they are able to do and people are only capable of doing what Allaah Ta`aalaa has granted them the ability to do."

As Allaah Ta`aalaa says: "Allaah does not place on a soul a responsibility (duty) except what is within its capability." (Soorah al-Baqarah, 2:286) As Allaah Ta`aalaa says regarding the Du`aa of believers: "Our Rabb, do not enforce on us that which we do not have the strength to bear." (Soorah al-Baqarah, 2:286)

For the Aayat mentioned above to apply, "Allaah does not place on a soul a responsibility (duty) except what is within its capability," the explanation of this is that Allaah Ta'aalaa only charges His servants in accordance to their abilities.

That is, there has to be equality between the two things in order for it to apply. If the one side was not in parity to the other than the concept would not apply. In other words, the burden and the ability to be able to carry the burden (i.e. execute the Commands of Allaah Ta'aalaa) must be in communion with each other. The one cannot be more than the other or vice versa. The fact that Allaah Ta'aalaa has said that He wil not burden a soul more than it is able to bear, testifies to this fact that the ability of the soul is able to withstand and carry the load that has been placed on it.

This Aayat directly testifies that the burden placed on mankind is in accordance to the ability of man, and it implies that the ability of man is in accordance to and equal to the load that is placed on it.

This is the explanation of: 'Laa Howla wa Laa Quwwata Illaa Billaah' (There is no power and no strength except by Allaah.) We add to this that there is no strategem or way by which anyone can avoid or escape disobedience to Allaah except with Allaah's Help; nor does anyone have the strength to put obedience to Allaah into practice and remain firm in it, except if Allaah makes it possible for him to do so.

Since it has been established that Allaah Ta'aalaa, and none else, is the One Who has charged man with various duties, and that He is the One, and no one else, Who has revealed

the Deen, and He is the One, and no one else, Who has placed the parity between ability and load, and He, and no one else, Knows everything regarding it, and He has measured it even before its creation -- It becomes apparent and glimmers forth from Him, His Tawheed, His Power, His Oneness, His Will, His Rule and His Oneness in charging the servants in all their affairs and matters. He has NO partner in His Commanding, Creation, Will and Power. This here is the meaning and import of Laa Howla wa Laa Quwwata illaa Billaah. This Mas'alah is clear and apparent in establishing that Qadr belongs to Allaah Ta'aalaa and it negates Qadr for the servants." [End quote.]

These are the 10 main objections the Salafis have against al-`Aqeedah at-Tahaawiyyah. They teach *al-`Aqeedah at-Tahaawiyyah*, but only while warning the students about these ten "Baatil beliefs" according to them, present in the Kitaab.

If a person examines these 10 issues, and studies what Imaam at-Tahaawi رحمه الله عليه intended by it as explained by the `Ulamaa of the Ash`ari and Maatureedi Madh-habs, as compared to the Salafi `Aqeedah regarding these issues, he will realise that the Salafis are not at all following al-`Aqeedah at-Tahaawiyyah. Instead, what they are doing is nothing more than using Imaam at-Tahaawi and attempting to give the impression that he was a Salafi, for no reason other than to use him as some kind of weapon against the Ash`aris and the Maatureedis, saying to them, "At-Tahaawi was a Hanafi, yet he was Salafi in `Aqeedah."

No, Imaam at-Tahaawi's `Aqeedah was not at all in conformity with the `Aqeedah of the Salafis. This has been clear from the discussion above.

If the Salafis were honest, they would openly reject *al-`Aqeedah at-Tahaawiyyah*, because it is not at all in conformity with their beliefs. However, because they would like to (attempt) to use him against the Ahnaaf and against the Ash`aris and Maatureedis, they have all the years attempted to pass him off as a "Salafi", which is a ridiculous lie.

Thus, we conclude by repeating what we had mentioned at the beginning:

*"One thing must be made very clear: it is **only** the Ash`aris and Maatureedis who truly believe in and accept al-`Aqeedah at-Tahaawiyyah. The Salafis claim to do so but at the very same time they make numerous objections against it, even claiming that some of the beliefs presented by Imaam at-Tahaawi are **beliefs of the Murji'ah** (a Baatil sect of the past).*

*It is **only** the Ahlus Sunnah wal-Jamaa`ah (which are the Ash`aris and Maatureedis) that fully accept al-`Aqeedah at-Tahaawiyyah. For the Salafis to claim they accept al-`Aqeedah at-Tahaawiyyah is nothing but a lie and deception."*

This, then, is the answer to the brother's question. Only the Ash`aris and Maatureedis truly believe in and accept *al-`Aqeedah at-Tahaawiyyah*. The Salafis do not, and if they claim that they do, they are liars.

3. First and foremost, before addressing their false claim, let us present the readers with a brief background of Imaam ibn Kullaab, as the majority of people would perhaps never even have heard his name until now. He is Abu Muhammad `Abdullaah ibn Sa`eed ibn Kullaab al-Qattaan at-Tameemi al-Basri. He was from the `Ulamaa of Ahlus Sunnah. During his lifetime, he was the most well-known of the `Ulamaa who were known as the "Mutakallimeen", and they were those who had gone into `Ilm-ul-Kalaam with the intention of refuting the Baatil beliefs being propagated by groups such as the Jahmiyyah, the Khawaarij, the Mu`tazilah, etc.

Some of his contemporaries were Imaam Ahmad ibn Hanbal, Imaam al-Haarith al-Muhaasibi and Imaam Is-haaq ibn Raahawayh. His exact date of birth is unknown, however. He lived during the Khilaafah of the Abbasid ruler, al-Ma'moon.

Imaam ibn Kullaab wrote many Kitaabs in his lifetime, but many of them were lost. We know the names of five of his Kitaabs, and they are:

1. *Khalq-ul-Af`aal*
2. *Ar-Raddu `alal Mu`tazilah*
3. *As-Sifaat*
4. *At-Tawheed*
5. *Ar-Raddu `alal Hashwiyyah*

Imaam ibn Kullaab focused primarily on debating and refuting the Mu`tazilah, as they were the biggest group at that time and they were the most active in spreading their ideology.

The groups such as the Mu` tazilah had become influenced by the philosophers whose books had been imported into the Muslim lands, and eventually the Mu` tazilah became so drowned in their love of philosophy that their hearts became blackened with Kufr and they invented the ideology that `Aql is above Naql, i.e. that logic overrides the Sharee`ah, thus they rejected anything of Islaam which did not make sense to them.

This is exactly the same attitude of the modernists today who claim to be "Muslims", who also reject anything and everything of Islaam which they feel does not make sense to them. Just as the Mu` tazilah of those days were in awe of the philosophers, the modernists of these days - who tread the same path - are in awe of the scientists, thus if the scientists were to make a claim which contradicts the Qur'aan and the Sunnah, the modernists will throw aside the Qur'aan and the Sunnah and follow the claim, or "theory" of the scientists.

At that time, a number of `Ulamaa took it upon themselves to refute this Kufr ideology of the Mu` tazilah which had begun to spread far and wide, affecting the `Ulamaa, affecting the masses, and especially affecting the rulers, as many of the Abbasid rulers had become Mu` tazilah themselves, as a result of which they imprisoned and tortured the `Ulamaa of Ahlus Sunnah like Imaam Ahmad رحمه الله عليه ibn Hanbal.

Among the first `Ulamaa to take on this task of debating and refuting the Mu` tazilah and other Baatil groups was Imaam `Abdullaah ibn Sa`eed ibn Kullaab. Later on, other `Ulamaa

took on this same task, the most famous of them being Imaam Abu-I Hasan al-Ash`ari and Imaam Abu Mansoor al-Maatureedi رحمه الله عليهم.

Because they had come after him and had learnt from some of his arguments, the Salafis claim that they were followers of him, which is false. They were followers of Qur'aan and Sunnah, not followers of a particular individual. They based their `Aqeedah on the Qur'aan and the Sunnah.

Yes, because the Mu`tazilah, the Jahmiyyah, etc., were using the arguments of the philosophers to support their false ideology, these Imaams studied the books of the philosophers in order to adequately refute them and set the minds of the Muslims (who had become confused by the Kufr of the Mu`tazilah) at ease.

Just as how a person today might study science and the claims of the scientists in order to refute them, with regards to issues such as Darwin's theory of evolution, the atheists argument of non-design or non-purposeful design, the "problem of evil" argument, etc., etc. Of course, everyday Shaytaan will whisper to them new arguments to attempt to use against the Muslims, but there will always be those Muslims who will easily refute the Kufr arguments of the Kuffaar and deviants and adequately shut them up. That was the case during the days of the Baatil groups of the past and it is the case today.

Among those who had learnt from Imaam ibn Kullaab were Imaam Daawud azh-Zhaahiri, Imaam Haarith al-Muhaasibi and others. The most famous student of Imaam ibn Kullaab

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is Hadhrat Junayd al-Baghdaadi رحمه الله عليه, the famous Wali
of Allaah Ta`aalaa.

The Salafis try to capitalise on the disagreement between Imaam Ahmad ibn Hanbal and Imaam ibn Kullaab. Though they did not meet, word reached Imaam Ahmad ibn Hanbal about Imaam ibn Kullaab and his students and that they were involved in `Ilm-ul-Kalaam, something Imaam Ahmad was very much against. Another issue was that even though both Imaam Ahmad ibn Hanbal and Imaam ibn Kullaab believed that the Qur'aan Kareem is the Uncreated Kalaam of Allaah, Imaam ibn Kullaab said: "The Qur'aan Kareem which is the Kalaam of Allaah is a Sifat from His Sifaat and cannot be created; the Qiraa'ah of the reciter of the Qur'aan and his speech with the Qur'aan is his own acquisition and action - that is created."

This was something Imaam Ahmad ibn Hanbal disagreed with, not from the perspective of whether he agreed or disagreed that the actual recitation of a person is created, but from the perspective of his great dislike for `Ilm-ul-Kalaam, because he believed that even discussing such issues opens the door to evil and that it should rather never be discussed, so a person should not even comment on whether his recitation of the Qur'aan is created or uncreated.

We respond to this as follows:

Firstly, we (those who are Ash`aris or Maatureedis) too agree that `Ilm-ul-Kalaam in and of itself is not good and that a person should not unnecessarily delve into it as he will end up wasting a great portion of his life and may end up

going astray. Rather, `Ilm-ul-Kalaam is a tool which is only resorted to if necessary in order to refute the Shubuhaat (doubts) raised by the Ahl-e-Baatil.

The Madaaris run by Maatureedi `Ulamaa, for example, and which teach `Aqeedah to laymen, generally do not teach them more than "*Imaan-e-Mujmal*" and "*Imaan-e-Mufassal*", as this is deemed sufficient for the layperson. Imaan-e-Mujmal is:

آمنت بالله كما هو بأسمائه وصفاته وقبلت جميع أحكامه

"I believe in Allaah, as He is, with His Names and Attributes, and I accept all of His Rulings."

Very simple and straightforward.

Imaan-e-Mufassal is:

آمنت بالله وملائكته وكتبه ورسله واليوم الآخر والقدر خيره وشره من الله تعالى والبعث بعد الموت

"I believe in Allaah, and in His Malaa'ikah, and in His Kutub (Revealed Books, i.e. the Tawraah, the Injeel, the Zaboor and the Qur'aan), and in His Rusul, and in the Last Day (the Day of Qiyaamah), and that Qadr, whether good or bad, is from Allaah Ta'aalaa, and I believe in the resurrection after Mawt (death)."

Once again, very simple and easy to understand. The `Ulamaa will study `Aqeedah Kitaabs such as *al-`Aqeedah at-Tahaawiyyah*, *Sharh al-`Aqeedah an-Nasafiyyah*

THE `AQEEDAH OF AHLUS SUNNAH AND A REFUTATION OF THE MADAAKHILAH (commonly referred to as *Sharh-ul-`Aqaa'id*), *al-Fiqh al-Akbar* and *al-Fiqh al-Absat*. That is deemed sufficient for even the `Ulamaa.

For those `Ulamaa who intend to refute the Ahl-e-Baatil, they will study the more in-depth Kutub of Maatureedi `Aqeedah such as *at-Tamheed fee Usool-id-Deen*, *Bahr-ul-Kalaam*, *Tabsiratul Adillah fee Usool-id-Deen*, *Sharhu Wasiyyatil Imaam Abi Haneefah*, *Sharhu `Aqeedati Ahlis Sunnati wal-Jamaa`ah* of Imaam Akmal-ud-Deen al-Baabarti, *Kitaab-ut-Tawheed* of Imaam al-Maatureedi, *Minah-ur-Rawdhil Azhar fee Sharhil Fiqhil Akbar* of Mullah `Ali ibn Sultaan al-Qaari, etc.

These Kutub are studied by `Ulamaa, never by laymen. The Maatureediiyyah do not - and have never - advocated for laymen to venture into the field of `Ilm-ul-Kalaam, because a layperson may very well lose his Imaan in the process. Once again, `Ilm-ul-Kalaam was a tool used by the `Ulamaa of the past and by the `Ulamaa of the present to refute the Baatil beliefs of the Firaq-ul-Baatilah. `Ilm-ul-Kalaam is not encouraged in and of itself. In Darul Uloom Deoband, *Sharh-ul-`Aqaa'id* is taught to those who are studying to become `Ulamaa.

Thus, we must make it very clear: the `Aqeedah as taught by the Ash`ari Madh-hab and the Maatureedi Madh-hab is one thing, and `Ilm-ul-Kalaam is another thing entirely. The `Aqeedah taught by these two Madh-habs of Haqq is the `Aqeedah of Sahaabah-e-Kiraam. `Ilm-ul-Kalaam is not the `Aqeedah: **`Ilm-ul-Kalaam is a defence created by the `Ulamaa of the past to defend the `Aqeedah.**

This point must be understood very well. The Salafis have always deceptively rolled the two into one, to give the impression that the Ash`ari and Maatureedi `Ulamaa go around teaching people `Ilm-ul-Kalaam and confusing them regarding their Deen. This is an absolute lie which has never been the case.

The `Aqeedah which is required by the laypeople is that `Aqeedah encapsulated in the very simple and concise Imaan-e-Mujmal and Imaan-e-Mufassal. That is the Ash`ari and Maatureedi `Aqeedah.

Returning to the initial question, which was regarding Imaam ibn Kullaab:

According to Imaam adh-Dhahabi رحمه الله عليه, Imaam ibn Kullaab passed away prior to the year 240 A.H., but Imaam al-Khateeb al-Baghdaadi states that he passed away in the year 241 A.H. Even if we take the later date mentioned by Imaam Khateeb al-Baghdaadi, which is 241 A.H., we still immediately understand from it the following important points:

- Imaam Abu-l Hasan al-Ash`ari was born in the year 260 A.H., which is 19 years after Imaam ibn Kullaab passed away. Thus, let alone learn from Imaam ibn Kullaab, he never even met him or even lived in the same time as him. Yet, there are some Salafis who stupidly believe that Imaam al-Ash`ari was the student of Imaam ibn Kullaab. Perhaps if they had

ever bothered to study a little bit of Taareekh (history) they would know better.

- Imaam Abu Mansoor al-Maatureedi was born in the year 247 A.H., six years after Imaam ibn Kullaab had passed away. However, whereas both Imaam ibn Kullaab and Imaam Abu-l Hasan al-Ash`ari lived in Basrah in Iraq, Imaam Abu Mansoor al-Maatureedi was born and raised in Samarqand, in Uzbekistan. For the benefit of the Salafis who perhaps are unaware of this: the distance between Basrah and Samarqand is 2,803.7km. Imaam Abu Mansoor al-Maatureedi did not even visit Basrah in his life, nor did he ever meet Imaam Abu-l Hasan al-Ash`ari who lived in the same era. Thus, let alone learn from Imaam ibn Kullaab, he was only born after Imaam ibn Kullaab had died, and in his life he had not even visited Basrah.

Thus, in conclusion: the Salafi mention of Imaam ibn Kullaab is nothing more than a red herring. They know very well (if they have any knowledge of history whatsoever) that neither Imaam Abu-l Hasan al-Ash`ari nor Imaam Abu Mansoor al-Maatureedi ever met Imaam ibn Kullaab, let alone have studied by him.

Yet, they bring him up in order to paint this picture of two students (Imaam al-Ash`ari and Imaam al-Maatureedi) proceeding to class together to study by their 'Ustaadh' (Imaam ibn Kullaab). In reality, Imaam al-Maatureedi very likely had never even heard about a person called "ibn Kullaab". He had never met him nor had he ever met Imaam

Abu-l Hasan al-Ash'ari. This destroys the Salafi lie that they came together and conspired to destroy Islaam by creating some new sect.

The Madh-hab of Imaam Abu Mansoor al-Maatureedi was founded in Samarqand, far, very far from Imaam ibn Kullaab or Imaam Abu-l Hasan al-Ash'ari, and far from even people who were influenced by them. Yet, his Madh-hab and the Madh-hab of Imaam Abu-l Hasan al-Ash'ari are nearly identical, with only some very minor differences between them which are mostly superficial or even semantical.

What this proves is that both of them had based their Madh-hab of 'Aqeedah on the same sources: The Qur'aan Kareem and the Ahaadeeth. Both of them had taken on the same task, which was to refute the Ahl-e-Baatil and to establish the Haqq. Their mission was to preserve the original 'Aqeedah of Sahaabah-e-Kiraam رضوان الله عليهم and impart it to people.

We shall present hereunder some praises the 'Ulamaa had for Imaam ibn Kullaab:

Imaam ibn Qaadhi Shuhbah writes in *Tabaqaat-ush-Shaafi'iyyah*:

"Ibn Kullaab was from the Kibaar (senior) Mutakallimeen and was from Ahl-us-Sunnah. Imaam al-Ash'ari followed in his path and in the path of al-Haarith al-Muhaasibi."

The path being referred to here is the path of studying `Ilm-ul-Kalaam with the intention of refuting the Ahl-e-Baatil.

Imaam Jamaal-ud-Deen al-Isnawi writes in *Tabaqaat-ush-Shaafi`iyyah*:

"He was from the Kibaar (senior) Mutakallimeen (`Ulamaa who specialised in `Ilm-ul-Kalaam) and was from Ahl-us-Sunnah. Al-`Ibaadi mentions him in the same category as Abu Bakr as-Sayrafi, and said about him: 'He is from our Mutakallimeen companions.'"

Imaam ibn `Asaakir رحمه الله عليه writes in *Tabyeenu Kidhbil Muftari*:

"I read - in the handwriting of `Ali ibn Baqaa al-Warraaq, the Egyptian Muhaddith - a letter written by Abu Muhammad `Abdullaah ibn Abi Zaid al-Qayrawaani al-Faqeeh al-Maaliki - and he was from the most prominent of the companions of Maalik رحمه الله عليه in al-Maghrib during his time - addressed to `Ali ibn Ahmad ibn Ismaa'eel al-Baghdadi al-Mu'tazili as a response to a letter he (`Ali ibn Ahmad al-Mu'tazili) had written to the Maalikis from the people of al-Qayrawaan wherein he gives them such advice which (if they followed it) they would fall into I'tizaa (i.e. become Mu'tazilah). He mentions the entire letter, and from the responses of ibn Abi Zaid to him is the following: "You have attributed ibn Kullaab to Bid'ah, but you have not as yet provided a single statement from him by which it can be known that it is Bid'ah and thus be deserving of this title. We do not know anyone who has ascribed ibn Kullaab to Bid'ah. What has reached us regarding him is that he is a

follower of the Sunnah and he refutes the Jahmiyyah and others from the Ahl-ul-Bid'ah."

This is a testimony from Imaam ibn Abi Zayd that Imaam ibn Kullaab was not from Ahl-e-Bid'ah, but rather, he was from the Ahlus Sunnah and used to refute the Ahl-e-Bid'ah, and furthermore, he states that he does not know anyone who has ascribed Bid'ah to Imaam ibn Kullaab.

Imaam Zaahid al-Kawthari said about him:

"He (Imaam ibn Kullaab) was the Imaam of the Mutakallimeen of Ahlus Sunnah during the era of (Imaam) Ahmad. He was a companion of al-Haarith ibn Asad. Some of the weak ones (i.e. weak in understanding) criticised him with regards to matters from the Usool-ud-Deen."

Imaam adh-Dhahabi writes about him in *Siyar A'laam an-Nubalaa*, saying:

"He was the closest of the Mutakallimeen to Ahlus Sunnah; rather, he was (from Ahlus Sunnah) from their debaters."

Imaam ibn Khaldoon said about him:

"...Until Shaykh Abu-l Hasan al-Ash`ari appeared, and he was upon the view of `Abdullaah ibn Sa`eed ibn Kullaab, and Abu-l `Abbaas al-Qalaanisi, and al-Haarith al-Muhaasibi, (who were) from the followers of the Salaf and upon the Path of the Sunnah."

Imaam Kamaal-ud-Deen al-Bayaadhi said about him:

"(Imaam) al-Maatureedi expounded upon the Madh-hab of the Imaam - i.e. Imaam Abu Haneefah - and his companions, prior to (Imaam) al-Ash`ari. Thus, no era was empty of those who stood up to defend the Deen and proclaim (the Haqq). He - Imaam al-Ash`ari - was preceded in it - i.e. in aiding the Madh-hab of Ahlus Sunnah - by Imaam Abu Muhammad `Abdullaah ibn Sa`eed al-Qattaan (i.e. Imaam ibn Kullaab)."

Meaning, Imaam ibn Kullaab preceded them in defending the Madh-hab of Ahlus Sunnah and in refuting the Ahl-e-Baatil.

Imaam ibn Hajar al-`Asqalaani mentions Imaam ibn Kullaab in *Lisaan-ul-Meezaan*. He mentions that ibn an-Nadeem said about him: "He was from the Hashawiyyah." Imaam ibn Hajar then says: "What he means by this (i.e. Hashawiyyah) are those who followed the Path of the Salaf in abandoning ta'weel of the Aayaat and Ahaadeeth pertaining to the Sifaat. They are also known as al-Mufawwidhah (those who do Tafweedh)."

So, Imaam ibn Hajar al-`Asqalaani is saying that Imaam ibn Kullaab followed the Path of the Salaf and did not delve into giving Ta'weel, but rather, he was from those who did Tafweedh (left the meaning of the Mutashaabihaat to Allaah Ta`aala).

Imaam ash-Shahrastaani said about him in *al-Milal wan-Nihal*:

"...Until the time of `Abdullaah ibn Sa`eed al-Kullaabi, Abu-l `Abbaas al-Qalaanisi and al-Haarith ibn Asad al-Muhaasibi. They were from the Salaf, but they went into `Ilm-ul-Kalaam and they aided the `Aqaa'id (Beliefs) of the Salaf with Kalaami arguments and proofs. Some of them authored Kitaabs and some of them taught."

The Salafis and others may be surprised to note that Imaam al-Bukhaari رحمه الله عليه himself used to narrate from Imaam ibn Kullaab.

Imaam ibn Hajar al-`Asqalaani writes in *Fat'hul Baari*:

"Everything that al-Bukhaari narrates of Ghareeb Tafseer, he narrates from the people (`Ulamaa who specialised in) that field, such as Abu `Ubaydah, an-Nadhr ibn Shumail, al-Farraa' and others. (When he narrates) Fiqhi discussions, then most of it is derived from ash-Shaafi`ee, Abu `Ubayd, etc. As for (when he narrates) *Kalaami masaa'il*, then **most of it** is from al-Karaabeesi, **ibn Kullaab** and others."

We conclude with the following points:

- Imaam ibn Kullaab was from Ahlus Sunnah. He devoted his life to defending the Deen and refuting the deviant groups such as the Mu'tazilah and Jahmiyyah.
- Imaam Abu-l Hasan al-Ash`ari and Imaam Abu Mansoor al-Maatureedi did not meet him, did not live in his time, did not study by him, and both of them developed their Madh-habs independent of him.

Whilst Imaam al-Ash`ari may have benefited from his works and his arguments which he used, he would have gone on to develop the Ash`ari Madh-hab of `Aqeedah even if there had not been an Imaam ibn Kullaab.

- From that time until now, for over a thousand years, the Ummah has been unanimous in their acceptance of the Ash`ari and Maatureedi Madh-habs of `Aqeedah. The disagreement of the Salafis is insignificant.

4. The article of the Salafi shall be refuted in the following section, *In Shaa Allaah*.

3. Refuting a Baatil Article

We come now to the issue of the puerile article of Abu Iyaad al-Madkhali (Amjad Rafiq).

Firstly, we must state that Abu Iyaad al-Madkhali is insignificant, in fact, a non-entity. For this reason, we did not bother to write an entire Kitaab simply about him or about his little article. He is not important enough to have an entire Kitaab devoted to refuting him. Rather, the Madaakhilah created some doubts in the minds of people regarding Ahlus Sunnah wal-Jamaa`ah, which are the Ash`aris and Maatureedis, thus we resolved to dispel those lies and present the Muslims with the truth with regards to these Madh-habs of Haqq which the Ummah has been united upon for over a thousand years. The article of the Madkhali is merely refuted "by the way". In fact, this Kitaab would be

complete even without the mention of the insignificant Madkhali, but we shall proceed to briefly rip his article apart in order to set the minds of people at ease, *In Shaa Allaah*.

The article of the Madkhali (Amjad Rafiq) is written from an historical perspective. The Madkhali is speaking about the origins of various Baatil groups such as the Mu'tazilah, Khawaarij, etc., and he attempts to lump the Ash'aris and Maatureedis in among them. We shall refute only the relevant portions which constitute his attack on the Ash'aris and the Maatureedis.

Firstly, an interesting point:

The Madkhali states at the beginning of his article:

"Thus, we find that the foundations of the deviant ideas and beliefs which spread amongst the ranks of the Muslims return to the beliefs of the Jews, Christians and the ideas of the Persians and to Greek Philosophy which was brought into the Arabic language through translation."

It is ironic for the Madkhali to say this, when there is no group whose `Aqaa'id is more in alignment with that of the Jews and the Christians than the Salafis themselves. The very same Tajseem (anthropomorphism) which the Salafis are guilty of, was the Tajseem present in the Jews and Christians of the past. Examine the beliefs of the Jews and the Christians regarding "God", and then examine the beliefs of the Salafis regarding the Attributes of Allaah Ta'aalaa, and you will notice the clear resemblance and alignment in beliefs:

1. The Jews and Christians believe that God is above the heavens.

The Salafis believe that Allaah Ta`aalaa is above the heavens.

2. The Jews and Christians believe that God is sitting on a chair (the throne).

The Salafis believe that Allaah Ta`aalaa is sitting on the `Arsh.

3. The Jews and Christians believe that God is in a place.

The Salafis believe that Allaah Ta`aalaa is in a place.

4. The Jews and Christians believe that God has a body.

The Salafis believe that Allaah Ta`aalaa has a body.

5. The Jews and Christians believe that God speaks with a voice.

The Salafis believe that Allaah Ta`aalaa speaks with a voice.

6. The Jews and Christians believe that Adam was created in the Image of God.

The Salafis believe that Nabi Aadam عليه السلام was created in the "Image" of Allaah Ta'aalaa.

7. In fact, the Salafis - such as bin Baaz - use the anthropomorphism (tajseem) present in the books of the Jews and Christians as "proof" for their own anthropomorphic beliefs regarding Allaah Ta'aalaa.

Since when has the Kufr of the Jews and Christians been a proof for Muslims? Since when do we take our `Aqeedah from the Jews and Christians? When Allaah Ta'aalaa has given us the Qur'aan Kareem and the Ahaadeeth, why do we need to look at the Bible for proofs regarding `Aqeedah? The Christians believe that "God" flies around on cherubs. Is that also a "proof" for the Salafi Mujassimah? According to the Christians, God can even "die" or be killed, or defeated by Satan or just any ordinary person, as they believe that Jacob wrestled and defeated God. Is that also a proof for the Jaahil Anthropomorphic Salafis?

8. The Jews and Christians believe that God has a weight.

The Salafis believe that Allaah Ta'aalaa has a weight.

9. The Jews and Christians believe that God has a size.

The Salafis believe that Allaah Ta'aalaa has a size.

10. The Jews and Christians believe that God has a physical Face.

The Salafis believe that Allaah Ta`aalaa has a physical Face.

11. The Jews and Christians believe that God literally ascends and descends.

The Salafis believe that Allaah Ta`aalaa literally ascends and descends.

12. The Jews and Christians believe that God has literal hands, palms and fingers.

The Salafis believe that Allaah Ta`aalaa has literal hands, palms and fingers.

13. The Jews and Christians believe that God has two literal eyes.

The Salafis believe that Allaah Ta`aalaa has two literal eyes.

Many more resemblances can be shown between the `Aqaa'id of the Salafis and the `Aqaa'id of the Jews and Christians, and in fact, the Salafis themselves - as mentioned earlier - quote the similarity in beliefs as some kind of "proof" of them being "upon the correct Manhaj".

The Madkhali, Amjad Rafiq, smugly speaks of how the deviant beliefs which crept into the Ummah have their origins among the Jews and Christians, and yet, as has been shown above, the Salafi beliefs regarding the Attributes of

Allaah Ta'aalaa are identical to the beliefs of the Jews and Christians regarding God.

The Salafis themselves are neo-Mushabbihah. The Mushabbihah were a group in the past that claimed a resemblance between Allaah Ta'aalaa and His creation. This group, in fact, took their `Aqaa'id regarding Allaah Ta'aalaa from the Jews and the Christians. They spread their poison among the Muslims and claimed to be "Hanaabilah", and claimed to be followers of Imaam Ahmad ibn Hanbal رحمه الله عليه, even though Imaam Ahmad ibn Hanbal رحمه الله عليه was free from them and their Kufr.

The origins of the beliefs of this group is among the Jews and the Christians, and the Salafis of today are the modern-day version of this very same sect. Thus, Abu Iyaad al-Madkhali should point this finger of accusation at himself and his own Baatil, Madkhali Salafi, anthropomorphic sect.

Imaam Fakhr-ud-Deen ar-Raazi رحمه الله عليه mentions something else which is very important with regards to the Mushabbihah. He said:

اليهود أكثرهم مشبهة، وكان بدء ظهور التشبيه في الإسلام من الروافض مثل
هشام بن الحكم، وهشام بن سالم الجواليقي، ويونس بن عبد الرحمن القمي
وأبي جعفر الأحول

"Most of the Yahood (Jews) are Mushabbihah. The beginning of the emergence of the (concept) of Tashbeeh (likening Allaah Ta'aalaa to the creation), in Islaam, was among the Rawaafidh (Shias) such as Hishaam ibn al-

Hakam, Hishaam ibn Saalim al-Jawaaleeqi, Yunus ibn `Abdir Rahmaan al-Qummi and Abu Ja`far al-Ahwal."

Thus, not only are the `Aqaa'id of the Salafis regarding the Attributes of Allaah Ta'aalaa in conformity with the `Aqaa'id of the Jews and Christians, but it is also in conformity with the `Aqaa'id of the original Shia Rawaafidh, who were the original Mushabbihah.

The Jew, `Abdullaah ibn Saba' who created Shi'ism, was from the Mushabbihah in terms of his beliefs regarding the Attributes (Sifaat) of Allaah Ta'aalaa.

Thus, the Salafi Mujassimah have their beliefs in common with the Shias and in common with the Jews and the Christians.

Whereas, the `Aqaa'id of Ahlus Sunnah wal-Jamaa`ah are taken from Sahaabah-e-Kiraam رضوان الله عليهم and are based on the Qur'aan Kareem and the Sunnah. Sahaabah-e-Kiraam never spoke of interpreting the Mutashaabihaat according to "literal meanings". This "Literal Meanings" concept was invented by the Mushabbihah, Rawaafidh, Jews and Christians, and perpetuated by the Salafis of today.

Thus, the first people who claimed to be Muslims and yet held and preached anthropomorphic beliefs regarding Allaah Ta'aalaa were none other than the Shi'as, and the Shi'as in turn had taken it from their masters: the Jews and the Christians, because `Abdullaah ibn Saba' himself was a Jew.

The Salafis falsely and satanically attribute their tajseem and tashbeeh (anthropomorphism) to Sahaabah-e-Kiraam رضوان الله عليهم, which is a despicable lie meant to mislead Muslims, just as their deceptively calling themselves "Salafis" is meant to trick the Muslims into believing that they are the ones following the Salaf, when the Salaf in fact were very far from their ideology and their methodology.

The Madkhali states:

“We should understand as well that the earlier to the time of Prophethood, the lighter the innovations and the more distant from the time of the Prophethood, the greater and more serious the innovations.”

Since the Madkhali himself has admitted to this, here is a very simple question for him:

Imaam Abu-l Hasan al-'Ashari: born in the year 260 A.H.

Imaam Abu Mansoor al-Maatureedi: born in the year 247 A.H.

Imaam ibn Taymiyyah: born in the year 661 A.H.

Muhammad ibn 'Abdil Wahhaab: born in the year 1115 A.H. (1703 C.E.)

Who was closer to the "time of Prophethood"? Imaam Abu-l Hasan al-Ash'ari and Imaam Abu Mansoor al-Maatureedi, or Imaam ibn Taymiyyah and Muhammad ibn 'Abdil Wahhaab?

In fact, more than even being followers of Imaam ibn Taymiyyah, the Salafis are in fact followers of Muhammad

ibn `Abdil Wahhaab who died in 1792. Is 1792 part of the "Khayr-ul-Quroon"? Is it "close to the time of Prophethood"?

Regarding `Aqeedah and Fiqh, the Salafis primarily quote ibn Taymiyyah, yet Imaam ibn Taymiyyah was born very much later than the "time of Prophethood", whereas both Imaam al-Ash`ari and Imaam al-Maatureedi lived in the Khayr-ul-Quroon, and Imaam Abu Haneefah, whom we follow in both Fiqh and in `Aqeedah, was born in 80 A.H., very much closer to the "time of Prophethood" than ibn Taymiyyah or ibn `Abdil Wahhaab.

Who, then, is truly following the Salaf? The Ash`aris and Maatureedis, who are following Imaams who were from the Salaf and lived in the Khayr-ul-Quroon, or the so-called "Salafis" who are following figures that emerged on the scene many centuries after the Khayr-ul-Quroon?

Let alone having lived during the Khayr-ul-Quroon, Imaam Abu Haneefah رحمه الله عليه met several of the Sahaabah رضي الله عنهم, including Hadhrat Anas ibn Maalik عنه رضي الله عنه. According to Imaam Zaahid al-Kawthari, he had seen as many as 17 Sahaabah رضي الله عنهم.

Did Muhammad ibn `Abdil Wahhaab meet any of the Sahaabah? Did he study under any of the Taabi`een?

Yet, the Salafis reject Taqleed of the Four Madhaahib of Haqq - Madhaahib which existed in the Khayr-ul-Quroon - to follow the Fiqhi opinions of people who lived hundreds of years after the Khayr-ul-Quroon. For many of the

Madkhalis, the sources quoted by them do not go beyond Rabee' ibn Haadi al-Madkhali, al-Albaani, bin Baaz, ibn al-'Uthaymeen, al-Fawzaan, Aal ash-Shaykh and the "Ladajat-ud-Daa'imah" (Saudi's Permanent Committee for the Issuing of Fataawaa). All latter day figures, yet they believe themselves to be followers of the Salaf.

The only followers of the Salaf are the Ash'aris and Maatureedis, and they are Ahlus Sunnah wal-Jamaa'ah. The modern day Salafis are nothing more than a fringe cult that mushroomed yesterday in Najd.

The Madkhali then disgorges the following bunkum:

"Then in the third century appeared the offshoots of the Jahmiyyah and the Mu'tazilah who are the Kullaabiyyah, the Karraamiyyah, the Ash'ariyyah and the Maturidiyyah and all of these are known collectively as "Mutakallimoon", the Theologians."

The very being of the Madkhali is filled with Kufr and hatred for Ahlus Sunnah wal-Jamaa'ah, hence he vomits out despicable lies. Many of these Madkhalis have been found to be involved in "prostitution rings", hustling and drug-dealing, thus their brains have become "vermiculated" and they are incapable of coherent thought. As a result, the only thing that comes out of their vile mouths is excreta which they attempt to vomit out onto the A'immah of Ahlus Sunnah wal-Jamaa'ah, but miserably fail to do so and only end up vomiting over themselves, like the fool who tries to spit at the sun but it only ends up falling back onto his own wretched face.

The vile Madkhali claims that the Ash`aris and Maatureedis are “off-shoots of the Mu`tazilah and Jahmiyyah”. First and foremost, the “Kullaabiyyah” he is referring to are the students of Imaam ibn Kullaab, and Imaam ibn Kullaab was one of the first `Ulamaa ever to refute the Mu`tazilah, *long* before there even existed an Imaam ibn Taymiyyah or an Imaam ibn al-Qayyim. Who debated against and defeated the Mu`tazilah, refuted their cult and destroyed their very foundations, more than Imaam ibn Kullaab himself, and thereafter Imaam al-Ash`ari and Imaam al-Maatureedi?

The moron Madkhali-Salafi has not even presented any semblance of “proof” for this despicable claim; he has simply vomited it out randomly because he knows that his stupid fellow brain-dead Madkhalis will happily lap it up and pat each other on the back, hailing one another as “Defenders of Salafiyyah”, only to turn against each other no more than a few hours later, brand each other as Kaafirs, split into an even smaller sect and invent new labels for one another.

“The Madkhalis: defending the Ummah against groups which do not even exist anymore and have not existed for hundreds of years,” just like a madman who attacks windmills which his hallucinating mind perceives as monsters, thus he regards himself as a hero and feels he deserves the praise of people. That is Madkhalism and the Madkhalis in a nutshell.

When has a single Madkhali ever in their history done something to defend the Muslims? When have they ever done Nahi `anil Munkar to their Taaghoot, Kaafir rulers?

We say to the Jaahil, Khabeeth Madkhalis: “O sons of Shaytaan, before you worry about ‘Jahmis’, ‘Mu`tazilis’, ‘Karraamis’ and others who do not even exist anymore, you should worry about yourselves and your despicable grovelling at the feet of your Taaghoot, Kaafir, Zaalim rulers who imprison, torture and kill Muslims. How many Muslims - how many `Ulamaa - are imprisoned in the Saudi jails?

Do not try to divert the attention of Muslims away from your support for Taaghoot by making a big hue and cry about groups of the past, of a thousand years ago - the Muslims will not fall for it. They are not brain-dead Madkhalis.

The Ummah sees through the Satanism of your Madkhali sect, thus by the day - nay, by the minute - you continue to fracture further and further, breaking up into more and more little sects made up of two people and their pet goldfish, frantically bringing out “refutations” against people who died decades ago and against groups that died out hundreds of years ago, whilst continuing to support, grovel at the feet of and worship the Kuffaar and Zaalimeen of **TODAY**, such as your filthy Kaafir Saudi rulers, the likes of Murtadd ibn Salmaan and his ilk.

No Madkhali has ever taken part in Jihaad fee Sabeelillaah anywhere in the world, and in fact, you are rejectors of Jihaad. Let alone defend the Muslims, the world knows how you Madkhalis openly call for reporting Muslims to the police and to the government, to have them arrested. How many Muslims are in jail because of the Madkhalis? How many Zaalim, Kaafir rulers are kept in power because of the

support of the Madkhalis who twist the Deen and try to make the people believe that to worship the ruler is part of Imaan and part of Islaam?

Whereas Allaah Ta'aalaa created people to worship Him, you Madkhalis only exist to worship Taaghoot.

You declare your undying support for a Kaafir, Shaytaan, enemy of Allaah Ta'aalaa like MBS who is openly destroying the Deen, and yet you have the audacity to talk about the A'immah of Ahlus Sunnah wal-Jamaa'ah, to slander the A'immah who were Ash'aris and Maatureedis? Whilst there has never been a Madkhali who was *ever* a Mujaahid, the books of history are replete with the names of the **ASH'ARIS** and **MAATUREEDIS** who were Mujaahideen and defenders of the Deen, including the likes of Salaah-ud-Deen al-Ayyoobi, Noor-ud-Deen Zangi, Muhammad al-Faatih, etc.

We challenge you to present the name of a **SINGLE** Madkhali who has **EVER** stood up in defence of the Deen of Allaah Ta'aalaa and in defence of the Muslim Ummah.

Keep your Kufr beliefs among your fellow cultists, worshippers of Taaghoot, and do not waste the time and energy of the Muslims.

Had it not been for the fact that some Muslims were put into some confusion on account of the despicable, lying, deceptive, slanderous articles attacking Ahlus Sunnah wal-Jamaa'ah published by your Madkhali websites, we would not even have bothered to write a refutation, because you are

your own refutation. In order to see the falsehood of the Madkhalis, a person does not need to do any more than simply to observe their members. They are absolutely devoid of Deen, devoid of the Sunnah, and devoid of `Ilm.

`Ilm is not false “information” gleaned by doing a Google search. True `Ilm, as defined by Imaam Maalik رحمه الله عليه is:

إنما هو نور يضعه الله في القلب

“`Ilm is a Noor which Allaah Ta`aalaa puts into the heart of a person,(through which he is able to distinguish between Haqq and Baatil).”

The Madaakhilah as a whole are devoid of this `Ilm, of this Noor. They drown in layers of *zulumaat* (darkness), placing their Imaan and Tawakkul on Zaalim, Kaafir tyrants who eventually get fed up of them and imprison or kill them as well.

The Madkhali agent of Iblees goes on to say:

“They were all united in using a rational proof first pioneered by the Jahmiyyah and Mu'tazilah in proving the universe is created and therefore has a creator called "hudooth al-ajsaam" or "hudooth al-a'raad fil-ajsaam", which argues that the presence of qualities (Sifaat), incidental, non-permanent attributes (a'raad) and events, occurrences (hawaadith) that reside in or arise from bodies (i.e. all that is in the universe) constitutes evidence of the created nature of the bodies within which they reside or arise from, that these bodies themselves are "hawaadith" (things that came to be after not being). And since it is impossible for there to be no beginning-less events (as this

would go on to infinity in the past), there must a creator behind them, who brought them into existence.”

The Jaahil only continues to expose his own Jahaalat and anthropomorphism. The argument which was used was very simple: something which undergoes changes is not eternal. Allaah Ta`aalaa is free from changes. The Sifaat of Allaah Ta`aalaa are free from changes. Furthermore, anything which “comes into being” (a haadith) is of course not eternal, whereas Allaah Ta`aalaa is Eternal, thus Allaah Ta`aalaa is free from hawaadith (things which came into existence).

The anthropomorphic Salafis are incapable of understanding this very basic issue because of their belief that Allaah Ta`aalaa changes.

We say: Allaah Ta`aalaa is unaffected by change and none of the Sifaat of Allaah Ta`aalaa undergoes any kind of change; hence, the Istiwaa’ of Allaah Ta`aalaa was affirmed even before Allaah Ta`aalaa created the `Arsh, because unlike the Mujassimah Salafis, we do not believe that Allaah Ta`aalaa sat down and rested on the `Arsh after creating it, *Ta`aalallaahu `an Dhaalika `Uluwwan Kabeeraa*.

Furthermore, this was simply one of the arguments used in refuting the atheists who believed in the universe being eternal and uncreated, and who believed in an “infinite regression in the past”, and a refutation of their theory of causality.

The regular Muslim who is an Ash`ari or Maatureedi would never even have heard of this argument in his life, because the `Aqeedah of Ahlus Sunnah wal-Jamaa`ah is based on Qur'aan and Sunnah and is unaffected by arguments of this nature.

Arguments such as these were further expanded upon by `Ulamaa such as Imaam al-Ghazaali, and there was perhaps not another `Aalim ever of his calibre in the field of destroying the philosophers, and this he did par excellence in his “*Tahaafutul Falaasifah*” (The Collapse of the Philosophers).

If there is an argument used to refute the atheists, and there is nothing in this argument which contradicts Qur'aan and Sunnah, then there is nothing wrong with using this argument against the atheists in the case of debating with them.

The Madkhalis, on account of their drug-addled minds, are incapable of understanding the simplest of things, hence they are forever objecting out of jahaalat (ignorance).

The Jaahil goes on to excrete the following lie:

“This rational proof is the basis upon which they build their creed and it is *not* fundamentally based upon the Qur'an, the Sunnah, and the creed of the Sahaabah as a starting point. This is because they were trying to present Islaam to atheist philosophers who only accepted the intellect as a starting point.”

In sections 8 and 9 of this Kitaab, namely, "The Anthropomorphism (Tajseem) of the Salafis" and "The Salaf Were Not Mujassimah (Anthropomorphists)", we have explained exactly what the "creed of the Sahaabah" was. We can say with certainty that the "creed of the Madkhali Salafis" is certainly not the "creed of the Sahaabah" رضي الله عنهم.

The "Creed" of the Salafis is the "Creed" of the Jews, the Christians and the first generation of Rawaafidh, which is the "Creed" of Tajseem and Tasbheeh (claiming that Allaah Ta'aalaa has a body and likening Allaah Ta'aalaa to His creation).

The despicable Madkhali openly lies because he does not expect that anyone will contradict and refute his lies. He is accustomed to addressing Madkhalis such as himself, people of drug-addled brains incapable of thinking for more than a few seconds at a time, and even that much causes their brains to overheat, thus they have to unplug their brains and leave them somewhere to cool down. Those are the only kind of people who would believe the ridiculous lies fabricated by this Agent of Iblees.

The only people whose "Creed" is based 100% on the Qur'aan, the Sunnah and the "Creed of the Sahaabah" رضي الله عنهم are the Ahlus Sunnah wal-Jamaa'ah: The Ash'aris and the Maatureedis.

The Jaahil is incapable of distinguishing between "Aqeedah" and "Ilm-ul-Kalaam". `Ilm-ul-Kalaam is not `Aqeedah. `Ilm-ul-Kaleem is a tool which was created to

defend `Aqeedah from the attacks of the Kuffaar and deviants - deviants such as this brain-dead Salafi moron.

Once the reader has completed this Kitaab, he will - *In Shaa Allaah* - have a clear picture as to what exactly the Madh-hab of the Salaf was and who is really following the Salaf in terms of `Aqeedah.

The Madkhalis are following none other than the Mushabbihah in their “creed”. They speak about the Sahaabah رضي الله عنهم whilst they themselves attack Sahaabah, like their fellow brain-dead Madkhali did, “Abu Hakeem Bilal Davis” who stupidly and insanely vomited out such *ghuthaa* (rubbish/ trash) recently about Hadhrat `Umar ibn al-Khattaab رضي الله عنه having been “wild”. They expose their hatred for Sahaabah-e-Kiraam رضوان الله عليهم with their own mouths.

No one should ever for a moment think that these Madkhalis possess a modicum of love or respect for Sahaabah-e-Kiraam رضي الله عنهم. In fact, if Sahaabah-e-Kiraam رضي الله عنهم were here today, the Madkhalis would have been the very first to oppose them, to brand them “Khawaarij”, “extremists”, “terrorists”, “Takfeeris”, and fight against them for “opposing the rulers”, because one thing you can know for certain: if Sahaabah-e-Kiraam were here today, they would most certainly have fought the Murtadd “MBS” and his Kaafir Saudi regime and would not have allowed these sons and daughters of Iblees to destroy and disrespect the Haramain.

Imaam Abu-l Hasan al-Ash`ari and Imaam Abu Mansoor al-Maatureedi dedicated their entire lives to preserving, protecting and teaching the original, pure `Aqeedah of the Salaf, and repelling the lies, fabrications and falsehood of the Baatil sects who were striving to take the Muslims away from the original `Aqeedah of Sahaabah-e-Kiraam رضوان الله عليهم. One of those Baatil groups was the Mushabbihah, which is the parent group of the Salafi Mujassimis.

The Jaahil says:

“This is because they were trying to present Islaam to atheist philosophers who only accepted the intellect as a starting point.”

The Ash`aris and Maatureedis were debating with atheist philosophers who only wanted proofs based on logic. What does the moron Salafi expect them to have done? Should they have gone to the atheists and say to them: “Believe in Allaah.” And when the atheists ask: “Why should we?” They say to the atheists, “Because the Qur’aan says so.” The atheists will ask: “When have we ever told you that we believe in your Qur’aan? Why are you quoting it to us?”

Where is the brain of this Salafi? It is clear that he has misplaced his brain quite a long time ago. His fellow Madkhalis should help him look for it, because it is not as if they themselves have much brain to spare.

When debating with Kuffaar such as atheists, obviously they will not accept the Qur’aan Kareem and the Ahaadeeth, so how are you going to quote Aayaat and Ahaadeeth to them?

What do they have to do with the Aayaat and Ahaadeeth? Even if you are debating with a Christian, if your argument is that he must leave Christianity because the Qur'aan says so, obviously he will scoff at such a suggestion because he, as a Christian, does not believe in the Qur'aan. If you want to debate with him, you will have to prove to him why Christianity is wrong.

In the past, the era of these A'immah, the atheists were very much involved in Mantiq (logic) and Falsafah (philosophy), thus A'immah such as Imaam al-Ghazaali رحمه الله عليه studied this very same Mantiq and Falsafah and used it against them, and as a result he destroyed them in any debate he had with them and in the books he wrote against them such as *Tahaafutul Falaasifah*. Not a single philosopher was ever able to prove him wrong.

Till today, people make use of the arguments of Imaam al-Ghazaali. One glaring example of this is William Lane Craig who, when he wanted to debate the atheists and defeat them, studied Imaam al-Ghazaali and the arguments used by Imaam al-Ghazaali and used these in his debates against the atheists, thus succeeding in silencing them in the debates. One of the arguments of Imaam al-Ghazaali which he makes use of and which he named: "The Kalaam Cosmological Argument", is, in a nutshell, the following:

"Every being which begins has a cause for its beginning: now, the world is a being which begins; therefore, it possesses a cause for its beginning.

The reasoning then involves three simple steps:

1. Whatever begins to exist has a cause of its beginning.
2. The universe began to exist.
3. Therefore, the universe has a cause of its beginning."

He also made use of Imaam al-Ghazaali's arguments against the theory of causality and infinite regression in the past, his arguments against the idea that things came into being from nothing and that the universe is eternal, his argument that any number of past events must be finite, which affirms a beginning of the universe, because an infinite temporal regress of events is an actual infinite, and for the universe to be an actual infinite is impossible. Any collection formed by successive addition cannot be an actual infinite.

He even wrote three books based on the arguments he learnt from the Kitaabs of Imaam al-Ghazaali, the "Kalaam Cosmological Argument", and he uses these in his own debates against the atheists despite being a Christian. Thus, even the Kuffaar are forced to rely on the Kitaabs of Imaam al-Ghazaali رحمه الله عليه, on the Kitaabs and the arguments used by the Muslims.

No Madkhali is able to debate an atheist and win. They are only able to meaninglessly and senselessly attack other Salafis and endlessly drone on about "obedience to the (Zaalim, tyrannical) ruler." They have no religion beyond "obedience to the (Taaghoot) ruler."

The Jaahil Madkhali says:

“...they went astray, and made the intellect to be decisive over the revealed texts as a result of which they began to reject some texts (ahaad hadeeth) that they could find a way to reject, and qualify those that they could not reject (the Qur'an and mutawaatir hadeeth) through what their intellects determined to be acceptable or not acceptable (as per their rational proof of "hudooth ul-ajsaam").”

Another vile slander against the A'immah. Only a Kaafir puts his intellect above the Qur'aan and the Sunnah. His argument is like the argument of the fools who rejected Qiyaas and Ijtihaad, saying that by doing Qiyaas and Ijtihaad a person is following in the footsteps of Iblees, who, according to them, was the first to use Ijtihaad. The answer given to them by the A'immah was that Iblees used his warped “Qiyaas and Ijtihaad” to oppose Allaah Ta'aalaa, whereas the Fuqahaa use Ijtihaad and Qiyaas in support of the Deen.

Never was there a single `Aalim of Ahlus Sunnah wal-Jamaa'ah, a single `Aalim of the Ash'aris and the Maatureedis, who put “intellect” (`Aql) above Qur'aan and Sunnah (which is referred to as Naql). In fact, Ash'aris and Maatureedis are unanimous that to do so is Kufr, and that a person who rejects a single Aayah of the Qur'aan or a single Hadeeth simply because it “does not make sense to him”, is a Kaafir, Murtadd, enemy of Islaam.

When this is the Official Stance of the Ash'aris and Maatureedis and has been the Official Stance for over a thousand years, where did the moron Madkhali suck out this

despicable lie of “putting their intellect” above the Qur’aan and Ahaadeeth?

The Madkhali exposes his hypocrisy by saying:

“...*they began to reject some texts (ahaad hadeeth) that they could find a way to reject...*”

These Madkhalis are the very same ones who reject Ahaadeeth from *Saheeh al-Bukhaari* on account of the fact that al-Albaani declared those Ahaadeeth to be weak.

Understand the irony and hypocrisy perpetrated by the Salafis:

When it comes to issues of Taareekh (history), a field wherein Imaam Ahmad ibn Hanbal رحمه الله and others said that when it comes to Taareekh and Fadhaa’il (virtues), we are lenient, but when it comes to Ahkaam, then we only accept narrations that are rigorously authenticated. Yet, these Salafis do the opposite: when it comes to Taareekh (History) and *Fadhaa’il-ul-A`maal* (the virtues of deeds), then they reject any Hadeeth which is not Saheeh, despite the fact that the Muhadditheen such as Imaam an-Nawawi have mentioned that if there are a number of Ahaadeeth graded as Dha’eef, with different Turuq (chains of narrations), then together they reach the level of Hasan. Mullaa `Ali al-Qaari wrote on this issue as well. But, when it comes to such issues of Fadhaa’il (virtues), they reject any Hadeeth which is not Saheeh, but when it comes to the most important issues of all, which are the issues of `Aqeedah, then they will accept even narrations that are Dha’eef.

This is clear-cut hypocrisy on their part. The reality is that they are not accepting those Ahaadeeth. They are merely looking for support for their anthropomorphic claims. Thus, for example, they will open the book known as “*Kitaab-us-Sunnah*” which is attributed to the son of Imaam Ahmad (even though many `Ulamaa have denounced this book as not being attributed to him and being filled with fabrications), and they will quote narrations from there as proof. One such narration they quote from this book is that Allaah Ta`aalaa sat on a rock and wrote the Tawraah for Nabi Moosaa عليه السلام with His Hand. They pull out many other such narrations from this book.

Now, the view of the Ahnaaf is that when it comes to issues of `Aqaa'id, then we only quote narrations which are absolutely Saheeh (rigorously authentic) and which give Yaqeen (certainty).

When it comes to something as important as the `Aqaa'id (Beliefs) of a Muslim, then we can only accept such narrations which are absolutely Saheeh (Authentic). On account of the fact that a Khabr-e-Waahid (solitary narration) does not impart Yaqeen (Certitude of the first degree), the majority of the `Fuqaha have ruled that `Aqeedah cannot be formulated on the basis of Aahaad (solitary) narrations.

Imaam al-Jurjaani defined `Aqeedah as:

التصديق الجازم المطابق للواقع عن دليل قطعي

"Decisive belief conforming to the reality derived from Definite Evidence (*Daleel Qat`iyy*)."

Thus, `Aqeedah requires *Daleel Qat`iyy*, not *Daleel Zanniyy* (speculative evidence). A Khabr-e-Waahid does not constitute *Daleel Qat`iyy*, hence it cannot be used for establishing `Aqeedah.

The Usooliyyoon (`Ulamaa of Usool) stipulated certain conditions (*shuroot*) for accepting Aahaad narrations, and one of those conditions is that it must not be in conflict with the Qur'aan Kareem or the Mutawaatir Ahaadeeth. Imaam ibn al-Humaam said: "A Khabr-e-Waahid does not provide Yaqeen (certitude)."

Fakhr-ul-Islam al-Bazdawi said: "A Khabr-e-Waahid spawns incumbency in actions but not with `Ilm (certitude). *Certitude (Qat`iyyat)* in the context has a technical meaning which refers to the highest form of proof which precludes the slightest vestige of doubt. Khabr-e-Waahid is of a lesser degree of certitude. We explained that even Mash-hoor (a narration graded as Mash-hoor) does not provide the highest degree of absolute certitude. thus Aahaad or Waahid certainly does not. The Waahid does, however, have possibility, and the one who denies this is misguided."

Imaam ibn Khafeef said: "Narrations that are Aahaad obligate action, (i.e. render actions Waajib) without providing certitude of the absolute kind.

Imaam al-Khateeb al-Baghdaadi said: "Aahaad narrations are when one of the conditions of being Mutawaatir is

missing even if it is narrated by a group. They obligate acting upon them, but do not spawn absolute certitude (*Qat'iyyat*).

Imaam-ul-Haramain al-Juwayni said: "Akhbaar Aahaad (solitary narrations) necessitate action but do not provide *Qat'iyyat*."

Imaam al-Ghazaali said: "Some people claim that Aahaad narrations provide Yaqeen. This is impossible."

In another Kitaab he mentions: "An Aahad narration does not provide certitude. This is a basic fact of its definition."

Imaam ash-Shaatibi said: "Anything pertaining to Usool-ud-Deen (the Fundamentals of Deen) has to be (based upon) definitive (evidence)."

Imaam al-Baaji said: "The Madh-hab of Imaam Maalik is that it is obligatory to act upon Aahaad narrations, but they do not provide certitude by themselves, and this is what the `Ulamaa have mentioned."

Many more `Ulamaa can be quoted regarding this issue.

The Salafis would like us to accept the narrations mentioned in the book "*Kitaab-us-Sunnah*" despite the fact that the narrations in it have been declared fabrications. Furthermore, this kitaab is not authentically attributed to the son of Imaam Ahmad ibn Hanbal.

He accuses the Ash`aris and Maatureedis of "rejecting Ahaadeeth" because they do not use Aahaad for matters of Usool-ud-Deen (Fundamentals of the Deen). Yet, this very same Jaahil belongs to the Salafi sect whose members are the followers of al-Albaani, the man who declared at least half - if not more - of the narrations in the Six Kutub of Hadeeth to be "weak". And when the Salafis say "weak", they mean that it is to be rejected, because to them, "weak" and "fabricated" are one and the same thing. Yet, he has the audacity to speak about "rejecting Ahaadeeth".

Perhaps he can only fool Juhhaal Salafis with his blatant lies and ignorance.

The Jaahil continues:

"These Mutakallimoon opened a great door of evil for the Ummah in that there emerged those who were carrying the Platonic and Aristotelian philosophy and who were trying to bring it to the Muslims, and when they saw the corrupt rational proof that these Mutakallimoon were using to try and defend Islaam, they pounced upon the situation, because they saw the fundamental flaw in it, and saw it as a means to bolster their argument for the universe being eternal. They then used this to pound further the Islamic aqidah."

Firstly, the "Mutakallimoon" he is referring to, such as the Ash`aris and Maatureedis, are the very people who defeated the philosophers and their ideologies and arguments in the first place, not the Salafis. Had it not been for their efforts in refuting the Baatil ideologies and beliefs that were being peddled, many Muslims today could have been affected and influenced by it, and in those days, many Muslims could

have fallen into Kufr by rejecting the Qur'aan and Sunnah in favour of the stupid, aimless meanderings of the philosophers.

Secondly, as we have mentioned earlier, let alone being able to "pounce" on Islaam because of the "Mutakallimeen", the fact is that right up until today, the arguments of the Ash`aris and Maatureedis are used to debunk the Kuffaar such as the atheists, etc. As we mentioned earlier, people like William Lane Craig wrote three books on it. On the other hand, these atheists have used the arguments and beliefs of the Salafis to "pounce on the situation".

An example of this is the argument of the Kaafir enemy of Islaam, Sam Shamoun, against the Salafis. He issued them a challenge that, seeing as you (the Salafis) believe that the Mutashaabihaat must be taken according to the Zaahir (literal meanings), then, according to your logic, the Aayah which says:

كل شيء هالك إلا وجهه

{"Everything shall perish except His Face."}

According to your logic, this must mean that the rest of Allaah would perish (wal-`Iyaadhu Billaah). You (the Salafis) must then bring an Aayah of the Qur'aan, the Zaahir (literal) of which says otherwise.

Of course, the argument and challenge put forward by the Kaafir enemy of Allaah Ta`aalaa is trash which Shaytaan urinated into his ear, but the fact of the matter is that he raised this objection because of the Salafī claim that the

Mutashaabihaat must be taken according to the Literal Meanings.

Thus, it are the Salafi beliefs that provide an opportunity for the Kuffaar to "pounce", not the `Aqeedah of Ahlus Sunnah wal-Jamaa`ah, the Ash`aris and Maatureedis. Their Aqeedah was the `Aqeedah of Sahaabah-e-Kiraam.

The Madkhali continues:

"So whilst the Mutakallimoon began to deny Allaah's Names (asmaa), Attributes (Sifaat) and Actions (af'aal) that came in the revealed texts in order not to invalidate their own rational proof and face defeat from the Philosophers..."

The agent of Iblees is including the Ash`aris and Maatureedis under his slander of rejecting the Names and Attributes of Allaah Ta`aalaa. In the further sections of this Kitaab this particular lie has been thoroughly debunked. The Madh-hab of the Ash`aris and Maatureedis is the Madh-hab of the Salaf-us-Saaliheen, which was the Madh-hab of Tafweedh. Accepting the Names and Attributes of Allaah Ta`aalaa exactly as is intended by Allaah Ta`aalaa without delving into them whatsoever, without claiming: "They must be taken according to the literal meaning", without committing Kufr ta`teel (denial) and without likening Allaah Ta`aalaa to His creation.

That is the true `Aqeedah of the Ash`aris and Maatureedis and always has been, and this slander of the Madkhali is simply another lie in a series of lies coming from a satanically deranged mind.

He writes:

"...and began to make figurative interpretations of them..."

Firstly, as we mentioned earlier in this Kitaab, the Salaf themselves made ta'weel (interpretation) at times, and so do the Salafis themselves. Ask them about the Ma'yyat of Allaah Ta'aalaa (i.e. Allaah Ta'aalaa being With the Muslims) and they will say it means: "bi-`Ilmihi" (With His `Ilm), which is an interpretation.

In fact, we could ask them; "Why do you restrict it to bi-`Ilmihi (with His Knowledge)? What about bi-Sam`ihi (With His Hearing), and bi-Basarihi (With His Seeing), and bi-Rahmatihi (With His Rahmah), and bi-Hikmatihi (With His Hikmah), and bi-Qudratihi (With His Power), etc., etc.?"

The Salafis are simply Jaahils hence they fail to understand.

The moron says:

"... they are happy to support the Mu'tazili, but in particular the Ash'ari creed as being representative of orthodox Islamic aqidah, because it allows the perpetuation of the doubts of the Philosophers to attack it, which is then seen as the casting of doubt upon Islam in general, and the actual sound Islamic aqidah in particular - the aqidah of Ahl us-Sunnah wal-Jamaa'ah, the Righteous Salaf, the People of the Hadeeth and Sunnah."

1. As mentioned earlier, it is the Salafi beliefs which they use as an opportunity to attack, not the Ash`ari and Maatureedi beliefs.
2. They (the Kuffaar) have never been able to refute the arguments presented by the Ash`ari and Maatureedi A'immah.
3. It was the Ash`aris and Maatureedis in the first place who had defended Islaam against the falsehood of these philosophers, not the Salafis, and certainly not the fringe Madkhali cult.
4. You speak about “the People of the Sunnah” when your Madkhalis are the furthest from the Sunnah in every aspect. You do not even dress according to the Sunnah. The stupid, long, silky, effeminate Saudi dress which you people wear, that satanically drags on the floor far over your ankles, with that stupid red-and-white scarf which was invented by the Kuffaar for their dogs to wear as a sign of loyalty to Britain, is far removed from the Sunnah of Rasoolullaah صلى الله عليه وسلم and Sahaabah-e-Kiraam رضوان الله عليهم. The only “Sunnah” you are following is the “Sunnah” of MBS (Murtadd ibn Shaytaan).

The Madkhali writes:

"With the emergence of all of these sects, individuals and groups, the Islamic aqidah was polluted, and this set the foundations for the permanent splitting of the Ummah, as the Messenger (alayhis salaam) foretold, that the Ummah

will split into seventy-three sects, all in the Hellfire, except for one, and they are those who remained upon what the Companions were upon."

This is ironic coming from you people, the Madkhalis. Which group in the world has more sub-sects among them than the Salafis, and in particular the Madkhalis? Every time your Guru, "Rabee` ibn Haadi al-Madkhali" declares someone "off the Manhaj", then that person and his grandmother become a new "sub-sect" within the Madkhalis and are given a new label: "Ma`ribis - Halabis", etc. Just among you Salafis yourselves, you have almost 73 sects.

Who is more guilty of splitting the Ummah into sects than you scoundrels? Who fights and kills one another more than you deviates? It is laughable for a Madkhali of all things to speak about "splitting the Ummah".

And you say, *"Those who remained upon what the Companions were upon."*

And of course you feel that is you and the three or four Madkhalis with you in Birmingham? In the entire Dunyaa, it is only the three or four of you Madkhalis that are "upon what the Companions were upon"?

You Salafis cannot even agree among yourselves as to what Tawheed is and whether or not Haakimiyyah is part of Tawheed, so who is "upon what the Companions were upon"? What were "the Companions upon" with regards to Tawheed?

Were "the Companions upon" worshipping the Zaalim, Taaghoot rulers? Is the Madkhali worship of Kuffaar such as MBS "what the Companions were upon"?

Again, a ridiculous, laughable comment from a Madkhali. Do yourselves a favour and do not speak about "splitting the Ummah" when on a daily basis, Salafis declare each other to be Muftadi`een, Kuffaar, Murtaddeen, etc. and kill each other. First sort out your own Salafi mess before speaking about "splitting the Ummah".

The Madkhali writes:

"And the Ummah never lost its strength except due to the erosion and pollution of its aqidah, since the aqidah is the foundation of Islaam, and it is from the aqidah that the actions of one's heart and one's limbs emanate from..."

If your `Aqeedah is so correct, the `Aqeedah of the Madkhalis, which is the `Aqeedah of Saudi Arabia, why do you have to grovel to America and Trump for protection? As Trump told your "Wali-ul-Amr", you people would not last two weeks without America.

Your "Wali-ul-Khamr" would be ripped apart if the protection of America was removed, because then the "Salafis" you make Takfeer of, the "violent" ones, will be all over Saudi before you can wipe your eyes out, and the Madkhalis, the "Palace Scholars" with their Kuffaar Tawaagheet will be wiped out in a day.

The Madkhali writes:

"There were numerous reasons and causes (asbaab) and from the main ones were:

Falling into al-ghulumw (exaggeration) such as what occurred with the Khawaarij and the Raafidah. The Khawaarij exaggerated in the understanding of the revealed texts, and the Raafidah Shi'ah exaggerated in the status of the Companion Ali (radiallaahu anhu) and his offspring."

And you people exaggerate the status of Rabee` ibn Haadi al-Madkhali, elevating him almost to the level of a Nabi equating his statements ro Wahi from Allaah Ta`aalaa.

The Madkhali, like an animal, excretes:

"Another reason was making the intellect (aql) decisive over the revealed texts and in particular in the affairs of aqidah, and those who gave prominence to this were the Mu'tazilah and then the Ash'arites took it from them thereafter."

Once again, the same old, despicable lie and slander of the Salafis.

Time and again it has been reiterated that the people who upheld and defended the `Aqeedah of Sahaabah-e-Kiraam رضوان الله عليهم, who defended the `Aqeedah based on Qur'aan and Sunnah, were none other than the Kibaar `Ulamaa of the Ash`aris and Maatureedis. They advocated Complete Imaan on the Nusoos (Revealed Texts), and Complete Tafweedh - leaving their meaning to Allaah Ta`aalaa without delving into it. To the Ash`aris and Maatureedis, elevating logic over the Sharee`ah in any way whatsoever, is Kufr, Irtidaad. It is

a vile slander to aver that the Ash'aries gave precedence to logic over Wahi. Not a single example to bolster this satanic slander can be presented by the deviate Madkhalis.

What the Ash'aris and Maatureedis did is that when the Kuffaar objected against the Qur'aan and Sunnah and tried to disprove the Qur'aan and the Sunnah using mantiq and falsafah, the Ash'aris and Maatureedis refuted these agents of Shaytaan using that very same mantiq and falsafah, and few people had done this better than Hujjatul Islaam Imaam al-Ghazaali رحمه الله عليه, who destroyed the very foundations of the philosophers and atheists.

That is the end of the puerile article of the deviant Madkhali. It is entirely devoid of anything substantial. Once again, had it not been for the fact that some Muslims were cast into some confusion on account of their articles, we would not even have bothered with a refutation of the bunkum disgorged by these Madkhalis.

All of these Salafis go through something known as "Salafi Burnout". That is, they start off as Madkhalis, fanatic cult-like followers of Rabee' ibn Haadi al-Madkhali, declaring anyone and everyone from the time of Rasoolullaah صلى الله عليه وسلم until the present day to be "off the Manhaj". They engage in writing little, vitriolic PDFs attacking other Salafis whilst never bothering to actually study the Deen or even the basics of istinjaa. They eternally concern themselves with "polemics", hating other Muslims and making it part of Deen. They destroy their own marriages, their own families and the families of others, all in all making satanic fools of themselves. Eventually "running out of steam", they

abandon Salafism to become liberals, discarding the Saudi Salafi dress and scarf and replacing it with the suit and tie. Many of them become so-called "Sufis" (crank 'sufis and real satanists) who believe in singing, dancing, listening to music. In this shaitaani process they reject the Sharee'ah.

The Salafis - and especially the Madkhalis - are like a cheap cooldrink, a "fizzpop" which, when initially opened, appears to have a lot of carbonation, but within moments it's as flat as water and the carbonation is nowhere to be seen, as though there had never been any in the first place. They are like effervescence. That is Salafism in a nutshell.

The puerile article of this Madkhali was nothing more than "full of sound and fury signifying nothing", and devoid of substance. His trash opinions have been refuted and the rest of this Kitaab will give the reader the true picture of who the illustrious Ash'ari and Maatureedi `Ulamaa were, *In Shaa Allaah*.

This much is sufficient for depositing the Madkhali into the trash can.

4. A Brief Biography of Imaam al-Ash`ari

Imaam al-Bayhaqi said about him: "He is Abu-l Hasan `Ali, the son of Ismaa'eel, the son of ibn Abi Bishr Is-haaq, the son of Saalim, the son of Ismaa'eel, the son of `Abdullaah, the son of Moosaa who was the son of the Ameer of Basrah, Bilaal, who was the son of Abu Burdah, who was the son of

the Sahaabi of Rasoolullaah صلى الله عليه وسلم, (Hadhrat) Abu Moosaa al-Ash`ari al-Yamaani al-Basri رضي الله عنه.

He (Imaam al-Ash`ari) was born in the year 260 A.H. It has also been said (by historians) that he was born in the year 270 A.H.

His grandfather is (Hadhrat) Abu Moosaa al-Ash`ari رضي الله عنه from whom Sahaabah رضي الله عنهم used to seek Fatwas from among the As-haab (Companions) of Rasoolullaah صلى الله عليه وسلم. He (Hadhrat Abu Moosaa رضي الله عنه) had one of the most beautiful voices in reciting the Qur'aan. His lineage goes up to al-Jumaahir ibn al-Ash`ar, and al-Ash`ar was from the sons of Saba' who lived in Yemen. (Hadhrat) Abu Moosaa al-Ash`ari رضي الله عنه made Hijrah along with over 50 of his tribe to the land of Habashah, and they stayed there with (Hadhrat) Ja'far ibn Abi Taalib رضي الله عنه, until all of them came to Rasoolullaah صلى الله عليه وسلم after the Conquest of Khaybar. He was granted such children and grandchildren who possessed such immense knowledge of Diraayah, Riwaayah and Ri'aayah that news of it spread far and wide, and their names are recorded in the books of history, until the turn came for our Shaykh Abu-l Hasan al-Ash`ari رضي الله عنه." [End quote.]

Thus, we see from the above that Imaam al-Ash`ari was in fact one of the descendants of Sahaabah رضي الله عنهم: a descendant of Hadhrat Abu Moosaa al-Ash`ari رضي الله عنه, who was from the senior Sahaabah.

Imaam Abu-l Hasan al-Ash`ari, being born in the year 260 A.H., was from the Salaf. He lived during the Khilaafah of

the Abbasids. He was from the Mujtahideen. In his early life he had been with the Mu'tazilah because his step-father, al-Jubbaa'i, was one of the seniormost scholars of the Mu'tazilah. This allowed him to study their beliefs and their arguments closely, thus, when he reached the age of 40, he rejected their ideology and defeated his step-father, al-Jubbaa'i, in a debate, and from that point he took up the task of defending the `Aqeedah of Ahlus Sunnah wal-Jamaa'ah and refuting the Baatil groups such as the Mu'tazilah and others.

Imaam Abu-l Hasan al-Ash`ari possessed a brilliant mind, encyclopaedic knowledge and a mastery in debating. He was also a prolific writer, having written 300 Kitaabs in his lifetime.

Many people wrongly think that Imaam al-Ash`ari was only ever involved in `Ilm-ul-Kalaam. The reality is that apart from his extremely vast knowledge of `Ilm-ul-Kalaam, he was also a Faqeeh and a Muhaddith, and along with that, he was also very much involved in Tasawwuf / Sulook, and was renowned for his Zuhd (abstinence from the Dunyaa).

Imaam Abu-l Hasan al-Ash`ari had many Asaatidhah, including:

1. Imaam `Abdur Rahmaan ibn Khalaf adh-Dhabbi al-Basri, known as Abu Ruwayq and his kunyah was Abu Muhammad. Imaam Khateeb al-Baghdaadi mentions him in *Taareekh Baghdad*.

2. Imaam Abu Khaleefah al-Jumahi, whose name was al-Fadhl ibn al-Habbaab al-Jumahi al-Basri. He was an `Aalim, a Muhaddith who narrated from Muslim ibn Ibraaheem, Sulaymaan ibn Harb and those from their category. He passed away in the year 305 A.H. Imaam adh-Dhahabi said about him in *Siyar A`laam an-Nubalaa*: "He was thiqah (trustworthy), truthful and reliable. He lived for almost a hundred years."
3. Imaam ibn Surayj, Abu-l `Abbaas Ahmad ibn `Umar ibn Surayj al-Baghdaadi. He was the Imaam of the Shaafi`is during his lifetime. He passed away in the year 306 A.H. He narrated from Imaam Hasan ibn Muhammad az-Za`faraani who was a student of Imaam ash-Shaafi`ee رحمه الله عليه. He also narrated Ahaadeeth from Imaam Abu Daawud as-Sijistaani, the author of the famous "*Sunan Abi Daawud*".
4. Imaam Zakariyyaa ibn Yahyaa as-Saaji, who was an Imaam, Haafizh, the Muhaddith of Basrah: Abu Yahyaa Zakariyyaa ibn Yahyaa ibn `Abdir Rahmaan as-Saaji. He passed away in the year 307 A.H.
5. Imaam Muhammad ibn Ya`qoob al-Muqri', whose name was Abu-l `Abbaas Muhammad ibn Ya`qoob ibn al-Hajjaaj at-Tameemi al-Basri al-Muqri'. He narrated from Imaam Abu Daawud as-Sijistaani.
6. Imaam Abu Is-haaq al-Marwazi, whose name was Abu Is-haaq Ibraaheem ibn Ahmad al-Marwazi, who passed away in the year 340 A.H. He was the Shaykh of the Shaafi`is during his time.

Imaam al-Ash`ari had many students in his life, from the Hanafis, the Maalikis, the Shaafi`is and the Hanbalis. Some of them mentioned by Imaam ibn `Asaakir are:

1. Imaam Abu `Abdillaah ibn Mujaahid at-Taa'i. Imaam al-Baaqillaani studied by him.
2. Imaam Abu-l Hasan al-Baahili, who was the Ustaadh of Imaam al-Baaqillaani, Imaam Abu Bakr ibn Fawrak, Imaam Abu Is-haaq al-Isfaraayeeni and others.
3. Imaam Bundaar ibn al-Husain ash-Sheeraazi as-Sufi. He passed away in the year 353 A.H. and was from the companions of Hadhrat Shibli رحمه الله عليه. Imaam Abu-l Qaasim al-Qushayri said about him: "Bundaar was an `Aalim who was very knowledgeable regarding the Usool."
4. Imaam Abu Muhammad at-Tabari al-`Iraaqi. He passed away in Baghdad in the year 359 A.H. Imaam al-Haakim an-Naysaaboori narrates from him.
5. Imaam Abu Bakr al-Qaffaal ash-Shaashi: he was a Faqeeh and the Imaam of the Shaafi`is during his time. He was greatly knowledgeable about the Usool and wrote a Kitaab on Usool-ul-Fiqh. He also wrote *Sharh-ur-Risaalah*. It is through him that the Shaafi`ee Madh-hab spread in the lands of "Maa Waraa'an Nahr" (Transoxania). He passed away in the year 365 A.H.

6. Imaam Abu Sahl as-Sa`looki: he was a Faqeeh, a linguist, a Nahwi, a poet, a Mutakallim, a Mufasssir, a Mufti and a Sufi. He was born in the year 276 A.H. He passed away in Naysaaboor in the year 369 A.H.
7. Imaam Abu Zayd al-Marwazi: he was a Faqeeh and a Zaahid. He was known as one of the `Ulamaa who had memorised the most of the Shaafi`ee Madh-hab. He was also known as being one of the `Ulamaa with the most Zuhd in the Dunyaa. He was known for performing Jihaad fee Sabeelillaah and Hajj. He passed away in the year 371 A.H. Imaam Abu Bakr al-Qaffaal and others learnt by him.
8. Imaam Muhammad ibn Khafeef ash-Sheeraazi: he was a Faqeeh and a Sufi. He had encyclopaedic knowledge with regards to the Shaafi`ee Madh-hab.
9. Imaam Abu Bakr al-Jurjaani: he is the author of *al-Mustakhraj `alal Bukhaari*. He was born in the year 277 A.H. and passed away in the year 371 A.H. Imaam adh-Dhahabi praised him greatly, saying: "I was amazed at the memorisation of this Imaam, after I had been certain that the Muta'akh-khireen would not be able to produce someone who is like the Mutaqaddimeen in Hifz (memorisation) and Ma`rifah."
10. Imaam Abu-l Hasan `Abdul `Azeez ibn Muhammad ibn Is-haaq at-Tabari: he was one of the most prominent of the students of Imaam al-Ash`ari. He

moved to Shaam and spread the Ash`ari Madh-hab there. He was also a companion of Imaam ibn Jareer at-Tabari. He wrote a Kitaab titled: "*Riyaadhatul Muftadi wa Baseeratul Muhtadi*".

11. Imaam Abu-l Hasan `Ali ibn Muhammad ibn Mahdi at-Tabari: he spent a long time with Imaam al-Ash`ari in Basrah and studied by him.
12. Imaam Abu Ja`far as-Sulami al-Baghdaadi an-Naqqaash: he was an `Aalim from the Mutakallimeen. He was born in the year 294 A.H. and passed away in the year 379 A.H.
13. Imaam Muhammad ibn al-Qaasim: he was known as Abu `Abdillaah ash-Shaafi`ee. He too was an `Aalim from the Mutakallimeen. He was born in the year 294 A.H. and passed away in the year 379 A.H.
14. Imaam `Abdul Waahid ibn Ahmad ibn al-Qaasim ibn Muhammad ibn `Abdir Rahmaan az-Zuhri: he was another `Aalim from the Mutakallimeen. He was known for his excessive fasting. He used to fast the fast of Nabi Daawud عليه السلام, which is to fast one day and to eat the next day. He did this throughout his life. He used to complete a khatm of the Qur'aan Kareem every two days, which means he read 15 ajzaa / paras of the Qur'aan every day. He passed away in Naysaaboor in the year 382 A.H.
15. Imaam Abu Bakr al-Bukhaari: he was a Shaafi`ee Faqeeh and the Imaam of the Shaafi`is of Maa

Waraa'an Nahr during his time. He was from the most abstinent of the Fuqahaa (i.e. those possessing the most Zuhd) and was very pious. He used to exert himself greatly in `Ibaadah. He passed away in Bukhara in the year 385 A.H.

16. Imaam Abu Mansoor ibn Jamshaad: he was a linguist and a Zaahid. He was known for his excessive `Ibaadah. He was from the Mujtahideen. Many `Ulamaa studied under him, and he wrote more than 300 Kitaabs. He was known to be "Mustajaab-ud-Da`wah" (one whose Du`aas were answered by Allaah Ta`aala). He was born in the year 316 A.H. and passed away in the year 388 A.H.
17. Imaam Abu-l Husain ibn Sam`oon al-Baghdaadi: he was from the most well-known of the `Ulamaa of Tasawwuf. He was one of the Imaams of the Mutakallimeen. People used to write down and compile his sayings (Malfoozhaat) to benefit from them. He was a companion of Hadhrat Shibli. He only used to eat from the money he earned by himself through working. He was known for having been very dutiful to his mother. He passed away in the year 387 A.H.
18. Imaam Abu `Abdir Rahmaan ash-Shurooti al-Jurjaani: he was one of the `Ulamaa of the Mutakallimeen. He was very knowledgeable regarding Fiqh and Tibb (medicine). He passed away in the year 389 A.H.

19. Imaam Abu `Ali Zaahir ibn Ahmad as-Sarakhsi: he was a Faqeeh and a Muhaddith, and he was the Imaam of his time in Khuraasaan. He passed away in the year 387 A.H.

20. Imaam Abu-l Hasan al-Harbi: he was a Muhaddith who passed away in the year 386 A.H.

These were some of the very prominent students of Imaam al-Ash`ari رحمه الله عليه. The reader will be able to tell from even the very brief notes about them that each one of them was a giant in the Deen in his own right, possessing vast `Ilm, known for their Taqwaa, for being Zuhhaad (people who abstained from the Dunyaa) and people who exerted themselves greatly in `Ibaadah.

Thus, Imaam Abu-l Hasan al-Ash`ari رحمه الله عليه left behind a large number of great `Ulamaa. Imaam ibn `Asaakir mentions these `Ulamaa who were his students as being from the First Generation of Ash`aris, and he goes on to mention four more generations, which were the students of his students, and then the students of the students of his students, and so on and so forth. Thus, the Ash`aris produced illustrious luminaries of Islam, `Ulamaa who were shining stars, for successive generations

What have the Madkhalis produced? What are the Madkhalis known for except destroying people's families and ruining their lives, marrying women only to divorce them 2-3 days later, so that these women can be passed around among them as though they were cheap prostitutes? That is the vile capital generated by the vile Madkhalis, yet

they have the arrogance (Takabbur) to make Takfeer and Tabdee` of the greatest of `Ulamaa of the past.

If the likes of Imaam al-Ghazaali, Imaam an-Nawawi, Imaam al-Bayhaqi, Imaam as-Suyooti, Imaam al-Juwayni, Imaam an-Nasafi, Imaam al-Baaqillaani, Imaam al-Qastalaani, Haafiz ibn Hajar al-`Asqalaani, etc., etc., were deviants on account of being Ash`aris and Maatureedis, then who were the `Ulamaa of Ahlus Sunnah?

Why do these vile Madkhalis go to *Fat'hul Baari* when they want to find out the explanation of something from *Saheeh al-Bukhaari*? Why, when *Fat'hul Baari* was written by a “deviant, Kaafir Ash`ari”, Imaam ibn Hajar al-`Asqalaani رحمه الله عليه?

We could write an entire Kitaab - a very large one - just on the great Kitaabs authored by the `Ulamaa who were Ash`aris and Maatureedis.

What great, beneficial Kitaabs have the Madkhalis ever produced? The little PDFs they write, slandering each other, have never benefited a single person.

These very same vile Madkhali Salafis who attack the Ash`aris and Maatureedis, have no choice but to resort to the Kutub of the Ash`aris and Maatureedis when they want to study the Deen. This in itself is a sufficient slap in the face for them, and sufficient to expose their bankruptcy in `Ilm and dependency on the `Ulamaa of Ahlus Sunnah wal-Jamaa`ah (the Ash`aris and Maatureedis).

Why do the vile Madkhalis not stick to the books of their Salafi scholars? Why read Kitaabs such as *Riyaadh-us-Saaliheen*, *Fat'hul Baari*, *Buloogh-ul-Maraam*, etc., when these were written by Ash`aris?

Imaam Abu-l Hasan al-Ash`ari was known for his Taqwaa and `Ibaadah. It is narrated that for 20 years of his life he performed Fajr Salaah with the same Wudhoo he had at the time of `Ishaa, because he would spend the entire night in Salaah. This is not a fairytale or merely something that some person saw in a dream - this is narrated by Imaam ibn `Asaakir himself, who narrates it from Imaam Abu-l Husain as-Sarwi.

Imaam ibn `Asaakir also narrates from Imaam Abu `Imraan Moosaa ibn Ahmad ibn `Ali al-Faqeeh, from his father, who said: "I served Imam Abu-l Hasan (al-Ash`ari) in Basrah for many, many years. I lived with him in Baghdad until he passed away, may Allaah have mercy upon him. I never found anyone more pious than him, nor anyone who lowered their gaze more (from Haraam) than he did, nor did I ever find a Shaykh who had more Hayaa than him when it came to the affairs of this Duniyaa, or more zeal and enthusiasm than him regarding the affairs of the Aakhirah."

What he means by this is that Imaam al-Ash`ari رحمه الله rigidly abstained from not only Haraam but even Mushtabah (doubtful) matters, and by "lowering his gaze" he means he never involved himself in futility, or unnecessary arguing, and also that he protected his gaze from looking at what is Haraam. He never used to compete with anyone in Duniyawi

(mundane) matters. He was wholly and totally engrossed in the Aakhirah.

Imaam Abu-l Hasan al-Ash`ari رحمه الله عليه passed away in the year 324 A.H.

5. A Brief Biography of Imaam al-Maatureedi

Imaam Abu Mansoor al-Maatureedi, whose full name was Muhammad ibn Muhammad ibn Mahmood al-Maatureedi as-Samarqandi al-Ansaari, was one of the greatest `Ulamaa of Ahlus Sunnah wal-Jamaa`ah of all time.

He was born in the year 247 A.H. and passed away in the year 333 A.H. Thus, he was from the Salaf and he was older than Imaam al-Ash`ari.

Imaam at-Tahaawi, Imaam Abu-l Hasan al-Ash`ari and Imaam Abu Mansoor al-Maatureedi were all contemporaries; they lived in the same era and all had exactly the same `Aqeedah, with only very minor, superficial differences.

The Madh-hab of Imaam al-Ash`ari in `Aqeedah and the Madh-hab of Imaam al-Maatureedi in `Aqeedah together make up Ahlus Sunnah wal-Jamaa`ah. According to the Ulama they were one Soul in two bodies. They have preserved the original `Aqeedah of Sahaabah-e-Kiraam رضوان الله عليهم and presented it to the Ummah.

Whilst Imaam Abu-l Hasan al-Ash`ari was a Hanbali in Fiqh according to some and a Shaafi`ee according to others, Imaam Abu Mansoor al-Maatureedi was a Hanafi, and he is considered to be one of the greatest `Ulamaa of the Hanafi Madh-hab, and he is in the same Tabqah (Category) - among the Hanafi `Ulamaa - as Imaam at-Tahaawi who, as mentioned earlier, was a contemporary of his.

For all the years, since the time of these illustrious Imaams, most Maalikis and Shaafi`is have always been Ash`aris and the vast majority of Hanafis have always been Maatureedis.

Just as Imaam Abu-l Hasan al-Ash`ari رحمه الله عليه had the fortune of being a descendant of a Sahaabi, so too was Imaam Abu Mansoor al-Maatureedi رحمه الله عليه of the progeny of a Sahaabi. Imaam Abu Mansoor al-Maatureedi was a descendant of the very senior Sahaabi, Hadhrat Abu Ayyoob al-Ansaari رضي الله عنه, at whose home Rasoolullaah صلى الله عليه وسلم stayed for some time when he first arrived in Madeenah.

Hadhrot Abu Moosaa al-Ash`ari رضي الله عنه was from the Muhaajireen and Hadhrot Abu Ayyoob al-Ansaari رضي الله عنه was from the Ansaar.

Thus, Imaam Abu-l Hasan al-Ash`ari رحمه الله عليه is a descendant of one of the Muhaajireen and Imaam al-Maatureedi رحمه الله عليه is a descendant of an Ansaari. Thus, Allaah Ta`aalaa aided this Ummah with the Muhaajireen and the Ansaar and Allaah Ta`aalaa also aided this Ummah with the families and descendants of the Muhaajireen and the Ansaar.

It is estimated that more than 50% of Muslims in the world are Maatureedis, on account of the fact that the Hanafi Madh-hab has historically been the largest Madh-hab right until the present day, and the majority of Hanafis have always been Maatureedis.

Imaam al-Maatureedi was born in Maatureed in Samarqand, and at that time the rulers of Samarqand were from the Aal Salmaan Tribe. They were from a village on the outskirts of Samarqand known as Saamaan. These rulers were known for respect and veneration for `Ilm and the `Ulamaa.

Imaam al-Maatureedi was born in the time when there were extensive debates taking place between Ahlus Sunnah and the Mu'tazilah, and between Ahlus Sunnah and other groups.

Imaam al-Maatureedi studied by `Ulamaa whose sanad in `Ilm goes up to Imaam Abu Haneefah رحمه الله عليه.

Imaam al-Maatureedi wrote several Kitaabs, including:

1. Kitaab-ut-Tawheed
2. Al-Maqaalaat
3. Raddu Awaa'ilil Adillati lil-Ka'bi
4. Raddu Tahdheebil Jadal lil-Ka'bi
5. Bayaanu Wahmil Mu'tazilah
6. Raddu Wa'eed-il-Fussaaq
7. Raddul Usoolil Khamsati li-Abi `Umar al-Baahili
8. Ar-Raddu `alaa Usool-il-Qaraamitah
9. Ma'aakhidh-ush-Sharaa'i` fee Usool-il-Fiqh
10. Al-Jadalu fee Usool-il-Fiqh

11. Radd-ul-Imaamah
12. Ad-Durar fee Usool-id-Deen
13. Ta'weelaatu Ahlis Sunnah
14. Ar-Raddu `alaa Furoo'il Qaraamitah
15. Risaalatun fee maa laa Yajoozul Waqfu `Alayhi fil-Qur'aan

He had also written other Kitaabs besides these, in Fiqh, Usool, `Ilm-ul-Kalaam, Tafseer, etc.

Imaam Abu Mansoor al-Maatureedi studied under many different `Ulamaa, including:

1. Imaam Abu Bakr Ahmad ibn Is-haaq al-Jawzajaani
2. Imaam Abu Nasr Ahmad ibn al-`Iyaadhi
3. Imaam Nusayr ibn Yahyaa
4. Imaam Muhammad ibn Muqaatil ar-Raazi

`Allaamah Murtadhaa Zabeedi رحمه الله عليه said about Imaam al-Maatureedi رحمه الله عليه:

"Al-Maatureedi studied under Imaam Abu Nasr al-`Iyaadhi. From his Shuyookh were Imaam Abu Bakr Ahmad ibn Is-haaq ibn Saalih al-Jawzajaani, the author of "*al-Firaq*" and "*at-Tamyeez*". Other Mashaayikh of his include Muhammad ibn Muqaatil ar-Raazi, who was the Qaadhi (Judge) of Rayy. The first two were from the students of Abu Sulaymaan Moosaa ibn Sulaymaan al-Jawzajaani, and he in turn was from the students of Abu Yusuf and Muhammad ibn al-Hasan ash-Shaybaani. His fourth Shaykh was Muhammad ibn Muqaatil. Thus he had studied directly under students of Abu Haneefah. Al-Maatureedi links up with his Imaam (i.e. Imaam Abu Haneefah) sometimes through three

intermediaries and sometimes through two intermediaries. In the first two chains, there are three intermediaries and in the last chain (ibn Muqaatil) there are only two intermediaries."

Imaam al-Maatureedi had many students, including:

1. Imaam Abu-l Qaasim Is-haaq ibn Muhammad ibn Ismaa'eel, famously known as al-Hakeem as-Samarqandi. He passed away in the year 340 A.H.
2. Imaam Abu-l Layth al-Bukhaari.
3. Imaam Abu Muhammad `Abdul Kareem ibn Moosaa al-Bazdawi, the grandfather of Muhammad ibn Muhammad ibn al-Husain ibn `Abdil Kareem al-Bazdawi, the author of "*Usool-ud-Deen*". His grandson said: "I found a Kitaab of the Imaam, the Zaahid, Abu Mansoor al-Maatureedi as-Samarqandi on the topic of `Ilm-ut-Tawheed according to the Madh-hab of Ahlus Sunnah. He (Imaam al-Maatureedi) was one of the leaders of Ahlus Sunnah. Our grandfather used to take the meanings of the Kutub of our companions (i.e. the Ahnaaf and Maatureedis), and *Kitaab-ut-Tawheed*, and *Kitaab-ut-Ta'weelaat*, from many people, who in turn had taken it from Imaam Abu Mansoor al-Maatureedi, may Allaah have mercy on him."
4. Imaam Abu Ahmad al-`Iyaadh. He was a grandson of Imaam Abu Nasr al-`Iyaadh who Imaam al-Maatureedi in turn had studied by and accompanied. This grandson of his, Imaam Abu Ahmad, studied under Imaam al-Maatureedi and reached such an

extremely high level in `Ilm that Imaam Abu Hafs al-Bukhaari said: "The proof of the correctness of the Madh-hab of (Imaam) Abu Haneefah is the fact that Abu Ahmad al-`Iyaadh follows it." Imaam Abu-l-Qaasim al-Hakeem as-Samarqandi said about him: "There has not come from Khuraasaan or Maa Waraa'an Nahr, in a hundred years, anyone like Abu Ahmad al-`Iyaadh in `Ilm, Fiqh, eloquence, purity and Taqwaa."

5. Imaam al-Hakeem as-Samarqandi: he studied both Fiqh and `Ilm-ul-Kalaam by Imaam al-Maatureedi, and he became the Qaadhi of Samarqand. He was given the title of "al-Hakeem", meaning: "The Wise Man," on account of his wisdom and wise sayings and his advices. Mention of him spread throughout the east and the west. He passed away in the year 342 A.H.
6. Imaam Abu-l Hasan ar-Rustughfani: he had written many Kutub in Fiqh and Usool.
7. Imaam `Abdul Kareem ibn Moosaa al-Bazdawi: he studied by Imaam al-Maatureedi, and he in turn was the grandfather of Fakhr-ul-Islaam `Ali al-Bazdawi, and Sadr-ul-Islaam Abu-l Yusr al-Bazdawi. He passed away in the year 390 A.H.
8. Imaam Abu `Ismah ibn Abi-l Layth al-Bukhaari: he studied under Imaam al-Maatureedi and was a peer of Imaam al-Hakeem as-Samarqandi.

Among the most prominent defenders of the Maatureedi Madh-hab were the following `Ulamaa:

1. Qaadhi Imaam Abu-l Yusr al-Bazdawi: he was born in the year 421 A.H. and passed away in Bukhara in the year 478 A.H. He authored a Kitaab titled: "*Usool-ud-Deen*".
2. Sayf-ul-Haqq wad-Deen (The Sword of the Haqq and the Deen), Imaam Abu-l Mu`een an-Nasafi: he is considered one of the greatest Maatureedis of all time and one of the greatest defenders of the Maatureedi Madh-hab of `Aqeedah. He wrote many Kitaabs, including: *Tabsiratul Adillah fee Usool-id-Deen*, which is considered to be the second most important source of Maatureedi `Aqeedah after *Kitaab-ut-Tawheed* of Imaam al-Maatureedi himself. He passed away in the year 502 A.H.
3. Mufti-uth-Thaqalain (The Mufti of Both Groups: The Humans and the Jinn), Imaam Najm-ud-Deen `Umar an-Nasafi: he is the author of *al-Aqaa'id an-Nasafiyyah*. This Kitaab has been studied all the years, up until the present time, along with its *Sharh* by Imaam at-Taftaazaani, "*Sharh al-`Aqeedah an-Nasafiyyah*".
4. `Allaamah Sa`d-ud-Deen at-Taftaazaani: he was a master in Arabic, Mantiq (logic), `Ilm-ul-Kalaam and many other subjects, and he is the author of *Sharh al-`Aqeedah an-Nasafiyyah* which has been taught for all the years up until the present day. Darul Uloom Deoband has taught it from its very inception to this

day. It is commonly referred to as "*Sharh-ul-`Aqaa'id*".

5. Imaam Al-Kamaal ibn al-Humaam: he authored "*al-Musaayarah fee `Ilm-il-Kalaam*" and was a very well-known Hanafi Faqeeh. He passed away in the year 861 A.H.
6. Imaam Kamaal-ud-Deen Ahmad al-Bayaadhi: he wrote a Kitaab titled: "*Ishaaraatul Maraam min `Ibaaraatil Imaam*". He was a very great Hanafi `Aalim, and this Kitaab of his is one of the most important references for Maatureedis.
7. Imaam Zaahid al-Kawthari: along with his knowledge of `Aqeedah and `Ilm-ul-Kalaam, he was also greatly knowledgeable in Fiqh, Hadeeth, Taareekh, etc. He was known for being extremely firm on the Hanafi Madh-hab.

Imaam al-Maatureedi was known for his vast `Ilm, his Taqwaa of Allaah Ta`aalaa, his excessive `Ibaadah, his Zuhd (abstinence from the Dunyaa), his steadfastness on proclaiming the Haqq, defending the Deen and refuting the Ahl-e-Baatil (all Kuffaar, Munaafiqeen and deviants), and he was also known as a *Saahib-e-Karaamaat* (A Wali of Allaah Ta`aalaa whom Allaah Ta`aalaa honoured with certain miracles).

Imaam al-Maatureedi رحمه الله عليه passed away in the year 333 A.H. However, Imaam Taash Kubraa Zaadah stated that he had passed away in the year 336 A.H., but the more

authentic and well-known view is the first opinion, as that is what the majority of the Kutub of Taraajim (biographies) agreed upon.

6. The Praises of the `Ulamaa for Imaam al-Ash`ari and Imaam al-Maatureedi

Imaam al-Kafawi said about Imaam al-Maatureedi: "He was the Imaam of the Mutakallimeen and the corrector of the `Aqaa'id of the Muslims. Allaah aided him with the Straight Path, so he became a Defender of Ad-Deen Al-Qaweem. He wrote many great books and refuted the statements of the people of Baatil `Aqaa'id."

Maulana Abu-l Hasan `Ali Nadwi (often referred to as "Ali Mian") said about Imaam al-Maatureedi in his Kitaab, "*Rijaaal-ul-Fikr wad-Da`wah*": "He was a giant from the giants of the thinkers. He possessed great intelligence and mastery over the various sciences." Maulana Abu-l Hasan `Ali Nadwi placed Imaam al-Maatureedi even above Imaam al-Ash`ari, in his Kitaab: "*Taareekh-ud-Da`wah wal-`Azeemah*".

Imaam ibn Hajar al-Haytami writes in *az-Zawaajir `an Iqtiraafl Kabaa'ir*: "The meaning of "Sunnah" is that which the Two Imaams of Ahlus Sunnah wal-Jamaa`ah were upon: Shaykh Abu-l Hasan al-Ash`ari and Abu Mansoor al-Maatureedi."

Imam Hasan ibn Abi `Adhabah, the author of *ar-Rawdhatul Bahiyyah* said: "Know that all of the `Aqaa'id of Ahlus

Sunnah wal-Jamaa`ah revolves around two Qutbs: one of them is Imaam Abu-l Hasan al-Ash`ari and the other is Imaam Abu Mansoor al-Maatureedi. Anyone who follows either of them is guided and is saved from deviation and corruption in his `Aqeedah."

`Allaamah Taash Kubraa Zaadah said in *Miftaah-us-Sa`aadah*: "Know that the leaders of Ahlus Sunnah wal-Jamaa`ah in `Ilm-ul-Kalaam are two men: one of them is a Hanafi and the other is a Shaafi`ee. As for the Hanafi, then it is Abu Mansoor Muhammad ibn Mahmood al-Maatureedi, the Imaam-ul-Hudaa (Imaam of Guidance). As for the Shaafi`ee, then it is Shaykh-us-Sunnah and the Leader of the Jamaa`ah, Imaam-ul-Mutakallimeen, Naasiru Sunnati Sayyidil Mursaleen, adh-Dhaabu `anid Deen (The one who defends the Deen), as-Saa`ee fee Hifzhi `Aqaa'idil Muslimeen (the one who hastens to protect the `Aqaa'id of the Muslims): Abu-l Hasan al-Ash`ari al-Basri, the protector of the Sharee`ah from the lies of the fabricators. He stood up to defend the Millat of Islaam and assisted it with a great assistance."

Mullaa `Ali ibn Sultaan Muhammad al-Qaari states in *Mirqaatul Mafaateeh*: "Regarding the Aayah: {"Have you seen the one who has taken his Hawaa (desires) as his god?"} The meaning of *Ahwaa'* (desires), in general, is *I'tiqaadaat* (beliefs) that are evil, corrupt and not taken from the Kitaab and the Sunnah. Ibn Hajar said: "The evil *Ahwaa'* (desires) refers to corrupt beliefs which oppose that which the Imaams of Ahlus Sunnah wal-Jamaa`ah were upon: Abu-l Hasan al-Ash`ari and Abu Mansoor al-Maatureedi."

Imaam Zaahid al-Kawthari said: "Thus, al-Ash`ari and al-Maatureedi are the Imaams of Ahlus Sunnah wal-Jamaa`ah in the east and the west. They have innumerable Kutub. Most of the differences between them are nothing more than semantics, and I have written several books regarding that."

`Allaamah Murtadhaa az-Zabeedi writes in *Sharh Ihyaa `Uloom-id-Deen*: **"When the term Ahlus Sunnah wal-Jamaa`ah is used, it refers to the Ash`aris and the Maatureedis."**

Imaam ibn `Asaakir was asked:

"Bismillaahir Rahmaanir Raheem.

What do the Honourable A'immah and Fuqahaa - may Allaah be pleased with them - say with regards to a people who curse the Ash`aris and make Takfeer of them: what should be done to them on account of this statement? Grant us a Fatwaa with regards to this, may Allaah reward you."

He responded:

"Al-Jawaab wa-Billaahit Tawfeeq:

Whosoever curses a group of the Muslims and makes Takfeer of them has become a Bid`ati and has committed a crime which is not permissible, and it is upon the one who looks into the affairs - may Allaah aid those who help (His Deen) - to do inkaar (i.e. Nahi `anil Munkar) of them and discipline them in such a way that will cause them and those like them to refrain from perpetrating the likes of this."

In another response Imaam ibn `Asaakir said: "The Ash`aris are the helpers of the Sunnah and the Sharee`ah. They stood up to refute the Mu'tadi`ah. Whosoever attacks them has attacked Ahlus Sunnah. If a case such as this (i.e. a case of someone having insulted the Ash`aris and Maatureedis) is brought to the person who oversees the affairs of the Muslims (i.e. such as the Khaleefah), then it is Waajib upon him to discipline them in such a way that will cause all of them to refrain."

Imaam Abu-l Qaasim al-Qushayri said: "The As-haabul Hadeeth are unanimous that Abu-l Hasan `Ali ibn Ismaa`eel al-Ash`ari was an Imaam from the A'immah of the People of Hadeeth. His Madh-hab is the Madh-hab of As-haabul Hadeeth. He

spoke on Usool-ud-Deen according to the path of Ahlus Sunnah, and he refuted those who oppose (the Deen) from the people of deviation and innovation, and he was an unsheathed sword against the Mu'tazilah and the Mu'tadi`een (innovators), those who left the Millah. Whosoever attacks him, disparages him, curses him or insults him, has stretched out an evil tongue against all of Ahlus Sunnah."

Imaam al-Haafiz Abu Bakr al-Baghdaadi mentions in *Taareekh Baghdaad*: "Abu-l Hasan al-Ash`ari al-Mutakallim wrote many Kitaabs refuting the atheists and others from the Mu'tazilah, the Jahmiyyah, the Khawaarij and all other groups of Mu'tadi`ah."

The Mu'arrikh Imaam ibn al-`Imaad al-Hanbali writes about Imaam al-Ash`ari in *Shadharaat-udh-Dhahab*, referring to him as the Imaam, the `Allaamah, the one who was like an ocean of knowledge, the Mutakallim, the author of many books. Thereafter, he says: "One of the things which brightened the faces of Ahlus Sunnah and darkened the flags of the people of I'tizaaal and the Jahmiyyah, and which caused the Shining Face of Haqq to emerge (victorious), and causing the cooling of the hearts of the people of Imaan and, was the debate of (Imaam al-Ash`ari) with his (former) Shaykh, al-Jubbaa'i, ( i.e.the debate wherein Imaam al-Ash`ari) broke the back of every Muftadi` (innovator)."

Imaam ibn Khallikaan writes about Imaam al-Ash`ari in *Wafayaat-ul-A`yaan*, saying: "He (Imaam al-Ash`ari) was the Defender of the Madh-hab of Ahlus Sunnah, and it is to him that the Ash`aris are attributed. His fame is such that there is no need to go into detail in introducing him."

Imaam al-Qurashi al-Hanafi writes in *al-Jawaahirul Mudhiyyah fee Tabaaqaatil Hanafiyyah*: "He (Imaam al-Ash`ari) was the Saahib-ul-Usool, the great Imaam. It is to him that the Ash`aris are attributed."

Imaam al-Bayhaqi said about Imaam al-Ash`ari: "...Until the turn came of our Shaykh, Abu-l Hasan al-Ash`ari. He did not introduce anything new into the Deen of Allaah, nor did he come with any Bid`ah. Rather, he took the statements of the Sahaabah رضي الله عنهم, the Taabi`een and those after them from the A'immah of Usool-ud-Deen, and he aided it with further explanations and clarifications."

Imaam al-Qurtubi wrote an entire Kitaab defending Imaam al-Ash`ari, titled: "*Zajr-ul-Muftari `alaa Abi-l Hasanil Ash`ari*" (Restraining the one who lies against Abu-l Hasan al-Ash`ari).

Many, many more praises of the `Ulamaa could be presented, but we shall suffice with this much.

7. The Vast Majority of the Ummah are Ash`aris or Maatureedis

In a Kitaab we had published some months back, in January 2019, titled: "*As-Sawaadul A`zham* (The Vast Majority): The Ash`aris and the Maatureedis", we mentioned that for over a thousand years, the vast majority of this Ummah, be it the `Ulamaa or the laymen, have been Ash`aris or Maatureedis. Think of any great `Aalim of the past and nine times out of ten, he will have been either an Ash`ari or a Maatureedi.

The likes of Imaam al-Ghazaali, Imaam an-Nawawi, Imaamul Haramain al-Juwayni, Imaam ibn `Asaakir, Imaam ibn Hajar, Imaam Fakhr-ud-Deen ar-Raazi, Imaam al-Kaasaani, Imaam al-Margheenaani, Imaam Abu Bakr al-Jassaas ar-Raazi, etc., etc. , not only the `Ulamaa, but even great Mujaahideen of the past like Salaah-ud-Deen al-Ayyoobi, Noor-ud-Deen Zangi, Alp Arsalan, etc., were Ash`aris or Maatureedis.

What is ironic is the fact that the Salafis have very high praise and regard for Salaah-ud-Deen al-Ayyoobi, touting him as the example of what a Mujaahid should be like, yet

Salaah-ud-Deen Ayyoobi was an Ash`ari, and not just any Ash`ari but a very “die-hard” Ash`ari who instructed his people to read and proclaim Ash`ari `Aqeedah books from the Minarets, and had it taught in the Madaaris, etc.

The Salafis have only corrupt views with regards to the Ash`aris and the Maatureedis. 1) They are Kaafirs or 2), They are deviants and from the 73 sects of Jahannam.

Thus, we ask them: why do you revere a man (Salaah-ud-Deen Ayyoobi) who, according to your principles, was either an outright Kaafir or an extreme deviant doomed to Jahannam because he belonged to one of the 73 *Firaq-ul-Baatilah* (Deviant Sects) according to your convoluted ideas?

Imaam ibn `Asaakir رحمه الله عليه writes in *Tabyeenu Kidhbil Muftari*, p.410:

"The majority of the `Ulamaa in all the lands were upon the Ash`ari Madh-hab (in `Aqeedah), and the A'immah of all the cities in all eras called towards it. Were there any of the Fuqahaa of the Hanafiyyah, the Maalikiyyah and the Shaafi`iyyah except that they were either in agreement with it, or attributed themselves to it, or were pleased with the praiseworthy effort he (Imaam al-Ash`ari) had made in the Deen of Allaah?"

Imaam ibn as-Subki رحمه الله عليه writes in *at-Tabaqaat*:

"Shaykhul Islaam Al-`Izz ibn `Abdis Salaam mentioned that the Shaafi`is, the Maalikis, the Hanafis and the great ones

among the Hanbalis were all unanimous upon the `Aqeedah of (Imaam al-Ash`ari). His contemporary, the Shaykh of the Maalikis of that time, Imaam Abu `Amr ibn al-Haajib, agreed with him on this, as did another contemporary of his: the Shaykh of the Hanafis of that time, Imaam Jamaal-ud-Deen al-Haseeri."

Some A'imma Who Were Ash`aris:

1. Imaam Abu Nu`aym al-Asbahaani رحمه الله عليه, author of "*Hilyatul Awliyaa wa Tabaaqatul Asfiyaa*". He was from the second generation of the followers of Imaam Abul Hasan al-Ash`ari, i.e. from the same generation as Imaam al-Baaqillaani, Imaam Abu Is-haaq al-Isfaraayeeni, Imaam ibn Fawrak, etc. [See: *Tabyeenu Kidhbil Muftari*, p.246, and *at-Tabaaqaat al-Kubraa* of at-Taaj as-Subki, v.3, p.370]
2. Imaam Abu Dharr al-Harawi رحمه الله عليه. Imaam ibn `Asaakir listed him as being from the third generation of the Ash`aris, i.e. those who learnt from the Students of the Students of Imaam al-Ash`ari. [Refer to the earlier references.]
3. Imaam al-Haakim an-Naysaboori رحمه الله عليه, the author of *al-Mustadrak `alas Saheehayn*. Imaam ibn `Asaakir listed him as being from the second generation of Ash`aris. [*Tabyeenu Kidhbil Muftari*, p.227]
4. Imaam ibn Hibbaan al-Basti رحمه الله عليه, author of *as-Saheeh*, *Kitaab ath-Thiqaat* and other Kitaabs.

5. Imaaam Abu Sa`d as-Sam`aani رحمه الله عليه, author of *Kitaabul Ansaab*.
6. Haafiz Abu Bakr al-Bayhaqi رحمه الله عليه, one of the most well-known `Ulamaa and Muhadditheen. He had reached such an extremely elevated rank in the Shaafi`ee Madh-hab that Imaamul Haramain al-Juwayni رحمه الله عليه said about him:

ما من شافعي إلا وللشافعي فضل عليه غير البيهقي، فإن له
المنة والفضل على الشافعي؛ لكثرة تصانيفه في نصره مذهبه
وتأييد آرائه

"There is no Shaafi`ee except that Imaam ash-Shaafi`ee has a virtue over him (i.e. did him a favour) except Imaam al-Bayhaqi; he did Imaam ash-Shaafi`ee a favour (by being a Shaafi`ee) and has a virtue over him, on account of the numerous Kitaabs he authored in support of his Madh-hab and his views."

7. Imaam ibn `Asaakir رحمه الله عليه.
8. Imaam al-Khateeb al-Baghdaadi رحمه الله عليه. Imaam ibn `Asaakir listed him as being from the fourth generation of Ash`aris.
9. Imaam Muhyiyuddeen Yahyaa ibn Sharaf an-Nawawi رحمه الله عليه, whose Kitaabs are accepted unanimously throughout the world, such as *Riyaadh-us-Saaliheen*,

al-Arba`een an-Nawawiyyah, Sharh Saheeh Muslim, etc.

10. Imaam Salaah-ud-Deen al-`Alaa'i رحمه الله عليه.
11. Imaam Abu `Amr ibn as-Salaah رحمه الله عليه, and he was the first person to take over Daarul Hadeeth al-Ashrafiyyah, which had the policy that none can run it except an Ash`ari.
12. Imaam ibn Abi Jamrah al-Andalusi رحمه الله عليه, who was known as "Musnidu Ahlil Maghrib". He authored "*Bahjat-un-Nufoos*".
13. Imaam Shams-ud-Deen Muhammad ibn Yusuf al-Kirmaani رحمه الله عليه.
14. Imaam Al-Haafiz al-Mundhiri رحمه الله عليه, author of *at-Targheeb wat-Tarheeb*.
15. Imaam ibn Hajar al-`Asqalaani رحمه الله عليه, author of the greatest *Sharh* ever written on Saheeh al-Bukhaari: "*Fat'hul Baari*". The Kitaab was so great and accepted that the `Ulamaa used to say:

لا هجرة بعد الفتح ولا شرح بعد الفتح, يعني لا هجرة بعد
فتح مكة ولا شرح بعد فتح الباري

"There is no Hijrah after al-Fat'h and there is no Sharh after al-Fat'h, i.e. there is no Hijrah after Fat'he

Makkah, and there is no (need for a Sharh) after Fat'hul Baari."

When the title "Haafiz" is used unrestrictedly, it refers to Imaam ibn Hajar al-`Asqalaani رحمه الله عليه.

16. Imaam as-Sakhaawi رحمه الله عليه.
17. Imaam Jalaal-ud-Deen as-Suyooti رحمه الله عليه. His Tafseer which he wrote along with his Ustaadh, Imaam al-Mahalli, known as "*Jalaalayn*", has been accepted and taught throughout the world for generations.
18. Imaam al-Qastalaani رحمه الله عليه, author of *al-Mawaahib al-Ladunniyyah*.
19. Imaam al-Munaawi رحمه الله عليه.
20. Imaam Abul Muzhaffar al-Isfaraayeeni رحمه الله عليه.
21. Imaam al-Qurtubi رحمه الله عليه, author of *Tafseer al-Qurtubi*.
22. Imaam Abul Fidaa Ismaa`eel ibn Katheer رحمه الله عليه. It is mentioned in *ad-Durar al-Kaaminah* that he proclaimed himself an Ash`ari. Furthermore, he had also run Daarul Hadeeth al-Ashrafiyyah which, as mentioned earlier, no one was allowed to run unless they were an Ash`ari. He is the author of the legendary "*Tafseer ibn Katheer*".

23. Imaam ibn `Atiyyah al-Andalusi رحمه الله عليه, author of "*Tafseer al-Muharrar al-Wajeez*".
24. Imaam Abu Hayyaan al-Andalusi رحمه الله عليه.
25. Imaam Fakhr-ud-Deen ar-Raazi رحمه الله عليه, author of "*Mafaateeh-ul-Ghayb*", also known as "*At-Tafseer Al-Kabeer*".
26. Imaam al-Baghawi رحمه الله عليه, author of *Tafseer al-Baghawi*.
27. Imaam Abul Hasan `Ali an-Naysaaboori al-Waahidi رحمه الله عليه, author of the famous "*Asbaab-un-Nuzool*".
28. Qaadhi `Iyyaadh رحمه الله عليه, author of "*Ash-Shifaa*".
29. Imaam ibn al-Jawzi رحمه الله عليه, author of "*Daf`u Shubhatit Tashbeeh*", which he wrote as a refutation of the Mujassimah and Mushabbihah.
30. Imaam as-Suhayli رحمه الله عليه, author of *ar-Rawdhul Aneef*.
31. Imaam al-Maqreezi رحمه الله عليه.
32. Imaam Abu Haamid al-Ghazaali رحمه الله عليه, one of the most famous A'immah of all time.

33. Imaamul Haramain al-Juwayni رحمه الله عليه.
34. Imaam Abu Is-haaq ash-Sheeraazi رحمه الله عليه.
35. Imaam Abul Waleed al-Baaji رحمه الله عليه.
36. Imaam ibn Daqeeq al-`Eed رحمه الله عليه.
37. Imaam Abu `Amr ibn al-Haajib رحمه الله عليه.
38. Imaam Taqiyy-ud-Deen as-Subki رحمه الله عليه.
39. Haafiz Zayn-ud-Deen al-`Iraaqi رحمه الله عليه.
40. Imaam al-Murtadhaa az-Zabeedi رحمه الله عليه.
41. Shaykhul Islaam Zakariyya al-Ansaari رحمه الله عليه.
42. Shah Waliyullaah Muhaddith ad-Dihlawi رحمه الله عليه, one of the greatest `Ulamaa of Hind of all time.
43. Imaam ath-Tha`labi رحمه الله عليه, author of *Tafseer ath-Tha`labi*.
44. Imaam al-Baydhaawi رحمه الله عليه, author of *Tafseer al-Baydhaawi*.
45. Imaam ibn al-Jazari رحمه الله عليه.
46. Imaam Badr-ud-Deen az-Zarkashi رحمه الله عليه.

47. Imaam az-Zarqaani رحمه الله عليه.
48. Imaam Abul Qaasim al-Qushayri رحمه الله عليه. He authored *ar-Risaalah al-Qushayriyyah*, regarding Tasawwuf.
49. Imaam Abu Nasr `Abdur Raheem ibn al-Imaam Abil Qaasim al-Qushayri رحمه الله عليه. He was the son of Imaam al-Qushayri.
50. Imaam Abu Bakr ibn al-`Arabi رحمه الله عليه.
51. Imaam Jamaal-ud-Deen al-Mizzi رحمه الله عليه, who passed away in the year 742 A.H.
52. Imaam `Abdur Ra'oof al-Munaawi رحمه الله عليه.
53. Imaam Abul Hasan al-Baahili رحمه الله عليه.
54. Imaam Abu Bakr ibn Fawrak رحمه الله عليه.
55. Imaam al-Faraawi رحمه الله عليه.
56. Sayyid Ahmad ar-Rifaa`i رحمه الله عليه.
57. Imaam Badr-ud-Deen ibn Jamaa`ah رحمه الله عليه, as stated by Imaam adh-Dhahabi رحمه الله عليه in *Siyar A`laam an-Nubalaa*, wherein he refers to him saying: وهو أشعري "And he was an Ash`ari, a person of *Fadheelat* (virtue)."

58. Imaam Zaahid al-Kawthari رحمه الله عليه, from the latter day Ash`ari `Ulamaa. He was born in the year 1296 A.H. (1879) and died in the year 1371 A.H. (1952).

Some A'immah Who Were Maatureedis:

1. Imaam Abul Qaasim ibn `Ismah as-Saffaar رحمه الله عليه, who passed away in the year 336 A.H.
2. Imaam Abu-l Qaasim Is-haaq ibn Muhammad ibn Ismaa'eel al-Hakeem as-Samarqandi رحمه الله عليه (d. 342 A.H.)
3. Shams-ul-A'immah, Imaam Muhammad ibn Ahmad ibn Abi Sahl Abu Bakr as-Sarakhsi رحمه الله عليه. He passed away in the year 490 A.H. He was one of the greatest Fuqahaa the Ahnaaf ever had, and in fact, more than that, he was one of the greatest `Ulamaa of all time. He spent 15 years in prison, during which time he wrote the 15-volume "*Al-Mabsoot*" despite not having access to papers or a pen, and without having a single Kitaab with him in prison for reference. He would dictate to his students and they would write down. He thus authored the entire 15-volume "*al-Mabsoot*" from memory, without needing a library, or anyone to check things up for him, and without the computers and technology of today. Yet, *al-Mabsoot* is one of the greatest Kitaabs ever written, and Imaam as-Sarakhsi is one of the most important figures in the Hanafi Madh-hab, so much so that Imaam ibn `Aabideen writes in *Raddul*

Muhtaar, quoting `Allaamah at-Tartoosi: "We do not act (on a ruling) which opposes (the ruling) of *Mabsoot* of Sarakhsi. We do not rely on any (Kitaab) other than it. Fatwaa is not given except upon it (*al-Mabsoot*)."

4. Fakhr-ul-Islaam Imaam al-Bazdawi رحمه الله عليه, whose full name was Abul Hasan `Ali ibn Muhammad ibn al-Husain al-Bazdawi, born in the year 400 A.H. and passed away in the year 482 A.H.
5. Imaam Abul Yusr al-Bazdawi رحمه الله عليه. He was the younger brother of Fakhrul Islaam al-Bazdawi. He was born in the year 421 A.H. and passed away in the year 493 A.H. During the time of Fakhrul Islaam al-Bazdawi, he was known as "Shaykh-ul-Hanafiiyyah" (The Shaykh of the Hanafis). After Fakhrul Islaam passed away, his younger brother, Abul Yusr al-Bazdawi became known as "Shaykh-ul-Hanafiiyyah" as well. Imaam Abul Yusr al-Bazdawi is also known as Al-Qaadhi As-Sadr. Imaam Abul Yusr had learnt from his brother, Fakhrul Islaam `Ali al-Bazdawi, who had learnt from his grandfather, Imaam `Abdul Kareem, who was a direct student of Imaam Abu Mansoor al-Maatureedi رحمه الله عليه.
6. Imaam al-Qaadhi Abul Ma`aani Ahmad رحمه الله عليه, the son of Imaam Abul Yusr al-Bazdawi.
7. Imaam Abul Layth as-Samarqandi رحمه الله عليه, author of "*Tafseer Bahril `Uloom*", "*Tanbeeh-ul-Ghaafileen*"

and "*Bustaan-ul-`Aarifeen*". He was given the title of "Imaam-ul-Hudaa" (The Imaam of Guidance).

8. Imaam Abul Mu`een an-Nasafi رحمه الله عليه, born in the year 438 A.H. and passed away in the year 508 A.H. His full name was Maymoon ibn Muhammad ibn Mu`tamad an-Nasafi al-Mak'hooli. The name "Nasafi" is an attribution to the town of "Nasaf" which lies between Jayhoon and Samarqand. He was also known as "Sayf-ul-Haqq" (The Sword of the Truth), and "Sayf-ud-Deen" (The Sword of the Deen). He was one of the most well-known `Ulamaa of the Maatureedis of all time, and the majority of the Kutub of the Maatureedi `Aqeedah was written by him. Amongst his most famous Kitaabs on Maatureedi `Aqeedah are: *Bahr-ul-Kalaam*, *Tabsiratul Adillah*, *at-Tamheed* and others. In fact, *Tabsiratul Adillah fee Usool-id-Deen* is regarded as the biggest reference for Maatureedi `Aqeedah.
9. Imaam Najm-ud-Deen `Umar an-Nasafi رحمه الله عليه. His full name was Abu Hafs Najm-ud-Deen `Umar ibn Muhammad ibn Ahmad ibn Ismaa`eel ibn Luqmaan al-Hanafi an-Nasafi as-Samarqandi. He was born in the year 462 A.H. and passed away in the year 537 A.H. He studied under 500 different Asaatidhah, including: Imaam Abul Yusr al-Bazdawi and Imaam `Abdullaah ibn `Ali ibn `Eesa an-Nasafi. He is the author of the famous "*al-`Aqaa'id an-Nasafiyyah*" which is taught in all Madaaris and Darul Uloom around the world which follow the Darse Nizaami syllabus. He was given the title of "Muftiyuth

Thaqalain” (The Mufti of both the Humans and the Jinns).

10. Imaam Haafiz-ud-Deen `Abdullaah an-Nasafi رحمه الله عليه.
11. Imaam al-Kamaal ibn al-Humaam رحمه الله عليه, and he had authored a Kitaab titled: "*Al-Musaayarah fil `Aqaa'id-il-Munjiyati fil-Aakhirah*".
12. Imaam Sa'd-ud-Deen at-Taftaazaani رحمه الله عليه, who wrote a *Sharh* on *al-`Aqaai'd an-Nasafiyyah*, and who was one of the most well-known Maatureedi A'immah. He was born in the year 712 A.H. and passed away in the year 792 A.H.
13. Imaam Abu Muhammad Noor-ud-Deen Ahmad ibn Muhammad as-Saabooni رحمه الله عليه, who died in the year 580 A.H.
14. Imaam Zayn-ud-Deen al-Qaasim ibn Qutloobughaa رحمه الله عليه, who passed away in the year 879 A.H.
15. Imaam ibn al-Atheer رحمه الله عليه, who authored the famous "*al-Kaamil fit-Taareekh*".
16. Imaam al-Jurjaani رحمه الله عليه, born in the year 740 A.H. and passed away in the year 816 A.H.
17. Imaam Muhammad ibn al-Fadhl al-Balkhi رحمه الله عليه, who passed away in the year 419 A.H. He authored

"*al-I'tiqaad fee Ahlis Sunan*", famously known as "*al-Khisaal fee 'Aqaa'idi Ahlis Sunnah*".

18. 'Imaad-ul-Islaam Abul 'Alaa' Saa'id ibn Muhammad al-Istiwaai, Qaadhi of Naysaaboor رحمه الله عليه. He passed away in the year 432 A.H. He authored a Kitaab titled "*al-I'tiqaad*".
19. Imaam Muhammad ibn al-Muzhaffar al-Baghdaadi ash-Shaami al-Hamawi رحمه الله عليه, who passed away in the year 488 A.H. He authored "*al-Bayaan fee Usool-id-Deen*".
20. Imaam Abu Is-haaq Ibraaheem ibn Ismaa'eel al-Waa'ilee as-Saffaar رحمه الله عليه, who passed away in the year 543 A.H. He authored "*Talkhees-ul-Adillah*".
21. Imaam 'Alaa'-ud-Deen Muhammad ibn 'Abdil Hameed al-Asmandi رحمه الله عليه, who passed away in the year 552 A.H. He authored "*al-Hidaayah fil-Kalaam*".
22. Imaam Siraaj-ud-Deen Imaam-ul-Haramain 'Ali ibn 'Uthmaan al-Awshi al-Farghaani رحمه الله عليه, who passed away in the year 569 A.H. He authored "*al-Fataawaa as-Siraajiyah*" and "*Bad'-ul-Amaali*", the second being a poem on Maatureedi 'Aqeedah. Mulla 'Ali al-Qaari رحمه الله عليه wrote a *Sharh* of it titled, "*Dhaw'-ul-Ma'aali Sharh Bad'-il-Amaali*".
23. Imaam Ahmad ibn Muhammad ibn Mahmood al-Ghaznawi رحمه الله عليه, who passed away in the year 593

- A.H. He authored "*Rawdhat-ul-Mutakallimeen fee Usool-id-Deen*" as well as "*Al-Muntaqaa min Usool-id-Deen*", which is a *Mukhtasar* of the previous Kitaab.
24. Imaam Abu Shujaa` Najm-ud-Deen Bakbars, also known as Mankoobars ibn Yalanqilij at-Turki an-Naasiri رحمه الله عليه. He passed away in the year 652 A.H. He authored "*an-Noorul Laami` wal-Burhaanhus Saati`*", a *Sharh* of *al-'Aqeedah at-Tahaawiyyah*.
25. Imaam Shams-ud-Deen Abul Muzhaffar Yusuf ibn Qazaghli, famously known as "Sibt ibn al-Jawzi" رحمه الله عليه. He was the grandson of Imaam Abu'l Faraj ibn al-Jawzi رحمه الله عليه. He was originally a Hanbali but later on became a Hanafi. He authored "*an-Nadheed fee Masaa'il-it-Tawheed*".
26. Imaam Shihaab-ud-Deen Abu `Abdillaah Fadhl ibn al-Husain at-Toorabashti رحمه الله عليه, who passed away in the year 666 A.H. He was a Hanafi Maatureedi, as mentioned in *Mirqaat*. He authored "*al-Mu`tamad fil-Mu`taqad*".
27. Imaam Shams-ud-Deen Abu `Umar Muhammad ibn Abi Bakr ar-Raazi رحمه الله عليه, who passed away after the year 666 A.H. He authored "*Mukhtaar-us-Sihaah*", "*Hidaayatul I'tiqaad fee Sharhi Bad'-il-Amaali*" and "*Sharhul Hidaayah `alaa Manzhoodati Bad'-il-Amaali*".

28. Imaam Husaam-ud-Deen Husain ibn `Ali as-Saghnaaqi رحمه الله عليه, who passed away in the year 711 A.H. He authored "*at-Tasdeed fee Sharhit Tamheed*".
29. Imaam Shujaa`-ud-Deen Hibatullaah Ahmad ibn Mu`allaa at-Turkustaani رحمه الله عليه, who passed away in the year 733 A.H. He authored a *Sharh* on *al-`Aqeedah at-Tahaawiyyah*.
30. Imaam Abul Hasan `Ali ibn `Uthmaan al-Maarideeni, famously known as ibn at-Turkumaani رحمه الله عليه. He authored "*al-Jawharun Naqi*". He passed away in the year 745 A.H.
31. Sadr-ush-Sharee`ah `Abdullaah ibn Mas`ood al-Mahboobi رحمه الله عليه, who passed away in the year 747 A.H. He authored "*Sharhul Wigaayyah*", "*at-Tangeeh*", "*at-Tawdheeh fee Sharhit Tawdheeh*", "*Ta`deel-ul-Kalaam*" and "*Sharh-ut-Ta`deel*".
32. Imaam Jamaal-ud-Deen Mahmood ibn Ahmad al-Qawnawi رحمه الله عليه, famously known as ibnus Siraaj. He passed away in the year 771 A.H. He authored "*al-Qalaa'id Sharh al-`Aqaa'id*", which is a *Sharh* of *al-`Aqeedah at-Tahaawiyyah*. He also wrote another Kitaab by the same name which was a *Sharh* of *al-`Aqeedah an-Nasafiyyah*.
33. Imaam Siraaj-ud-Deen `Umar ibn Is-haaq al-Hindi رحمه الله عليه, who passed away in the year 773 A.H. He authored a *Sharh* on *al-`Aqeedah at-Tahaawiyyah*.

34. Imaam `Abdul Qaadir al-Qurashi رحمه الله عليه, who passed away in the year 775 A.H. He authored "*al-Jawaahir al-Mudhiyyah fee Tabaaqatil Hanafiyyah*", as well as "*al-I'timaad fee Sharhil I'tiqaad*".
35. Imaam Akmal-ud-Deen Muhammad ibn Muhammad al-Baabarti رحمه الله عليه, who passed away in the year 786 A.H. He was one of the most well-known Hanafi Fuqahaa. He authored "*al-`Aqeedah fit-Tawheed*", and "*Sharhul Wasiyyah*", a *Sharh* of *al-Wasiyyah* of Imaam Abu Haneefah رحمه الله عليه.
36. Imaam Ahmad al-Aqshahri رحمه الله عليه, who passed away sometime after 800 A.H. He authored "*al-Intiqaad fee Sharhi `Umdatil I'tiqaad*".
37. Imaam ibn Nujaym al-Hanafi رحمه الله عليه, who was given the title of "Abu Haneefah ath-Thaani" (The Second Abu Haneefah), and who passed away in the year 970 A.H. He authored many Kitaabs including *Bahr-ur-Raa'iq*, *al-Ashbaah wan-Nazhaa'ir fee Qawaa'id wa Furoo'i Fiqhil Hanafiyyah*, and other Kitaabs.
38. Imaam Badruddeen Hasan ibn Abi Bakr Ahmad al-Maqdisi رحمه الله عليه, who passed away in the year 836 A.H. He authored "*Ghaayatul Maraam*", a *Sharh* of "*Bahr-ul-Kalaam*" of Imaam Abul Mu'een an-Nasafi.
39. Imaam Shams-ud-Deen Ahmad ibn Moosaa al-Khayaali ar-Roomi رحمه الله عليه, who passed away in the

year 862 A.H. He wrote a *Haashiyah* of Imaam at-Taftaazaani's *Sharh* of *al-`Aqeedah an-Nasafiyyah*.

40. Imaam al-Qaadhi Khadhr Bak ibn Jalaaluddeen Ahmad Pasha ar-Roomi رحمه الله عليه, who passed away in the year 863 A.H. He authored "*Jawaahirul `Aqaa'id*".
41. Imaam Sa`d-ud-Deen Abus Sa`aadaat Sa`d ibn Muhammad an-Naabulusi al-Maqdisi, famously known as ibn ad-Dayri and titled "Qaadhiyul Hanafiyyah" (The Qaadhi of the Hanafis). He passed away in the year 867 A.H. He authored "*Sharh al-`Aqaa'id an-Nasafiyyah*" and "*Sharh al-Musaayarah*".
42. Imaam Muhammad ibn Faraamooz, famously known as Mulla Khusrau ar-Roomi رحمه الله عليه, who passed away in the year 885 A.H.
43. Imaam Abul Fadhaa'il Shihaab-ud-Deen Ahmad ibn Abi Bakr al-Mar`ashi al-Halabi رحمه الله عليه, who passed away in the year 872 A.H.
44. Imaam Muhiyuddeen Muhammad ibn Sulaymaan al-Kaafeeji رحمه الله عليه, who passed away in the year 879 A.H. He authored "*Sharhul Mawaaqif*", and "*al-Anwaar fee `Ilm-it-Tawheed Alladhee Huwa Ashraful `Uloomil wal-Akhbaar*".

45. Imaam 'Alaa'-ud-Deen 'Ali Muhammad al-Bataarakaani at-Toosi رحمه الله عليه, who passed away in the year 887 A.H. He wrote a Kitaab known as "*adh-Dhakheerah*" wherein he refuted the philosophers. Sultaan Muhammad al-Faatih gave him a gift of 10,000 Dirhams for having written this Kitaab.
46. Imaam Ilyaas ibn Ibraaheem as-Seenaabi (or as-Seenoobi) رحمه الله عليه, who passed away in the year 891 A.H. He wrote a *Sharh* on *al-Fiqh al-Akbar* of Imaam Abu Haneefah رحمه الله عليه.
47. Mulla Fat'hullaah ibn 'Abdillaah (or Fat'hullaah ibn Shukrillaah) ash-Shirwaani ar-Roomi رحمه الله عليه, who passed away in the year 891 A.H.
48. Imaam Muslih-ud-Deen Yusuf al-Barsawi رحمه الله عليه, famously known as Khwajah Zaadah. He passed away in the year 893 A.H. He was one of the Asaatidhah of Sultaan Muhammad al-Faatih. He authored "*at-Tahaafut 'alat-Tahaafut*" wherein he defended Imaam al-Ghazaali رحمه الله عليه.
49. Imaam Abul Yusr Muhammad ibn Muhammad ibn Khaleel al-Qaahiri رحمه الله عليه, famously known as ibnul Gharas. He passed away in the year 894 A.H.
50. Qaadhi Shihaab-ud-Deen Ahmad ibn Yusuf al-Hasnakeefi as-Sindi رحمه الله عليه, who passed away in the year 895 A.H.

51. Imaam Iftikhaar-ud-Deen `Abdul Lateef ibn Muhammad ibn Abil Fat'h al-Kirmaani al-Khuraasaani رحمه الله عليه.
52. Imaam Muslih-ud-Deen Mustafaa ibn Muhammad al-Qastalaani, also known as al-Kastali رحمه الله عليه. He passed away in the year 901. Sultaan Muhammad al-Faatih had made him the Qaadhi in al-'Askar.
53. Imaam `Alaa'-ud-Deen `Ali ibn `Abdillaah al-Halabi al-'Arabi, famously known as ibn al-Lijaam رحمه الله عليه. He passed away in the year 901 A.H. and was the Mufti of Constantinople during his time. He was very well known in the field of Tasawwuf, and Karaamaat (miracles) are reported from him in the Kutub of Tasawwuf.
54. Imaam `Abdul Wahhaab ibn Ahmad ibn Muhammad at-Tarkhaani ad-Dimashqi, famously known as ibn `Arabshah رحمه الله عليه. He passed away in the year 901 A.H. He authored "*al-Irshaadul Mufeed li-Khaalisit Tawheed*".
55. Imaam Yusuf ibn Husain al-Kirmaasati رحمه الله عليه, who passed away in the year 906 A.H.
56. Imaam Hakeem Shah Muhammad ibn Mubaarak al-Qazweeni ar-Roomi رحمه الله عليه, who passed away in the year 920 A.H. He wrote a *Haashiyah* of *al-'Aqaa'id an-Nasafiyyah*, and of *al-'Aqaa'id al-'Adhudiyyah*,

and of *Tahaafatul Falaasifah* (The Collapse of the Philosophers).

57. Imaam Qiwaam-ud-Deen Yusuf ibn Hasan ar-Roomi, famously known as Qaadhi Zaadah رحمه الله عليه, who passed away in the year 922 A.H.
58. Imaam `Isaam-ud-Deen Ibraaheem ibn Muhammad al-Isfaraayeeni رحمه الله عليه, who passed away in the year 945 A.H. He wrote a *Haashiyah* of *Sharh al-`Aqaa'id an-Nasafiyyah* of Imaam at-Taftaazaani.
59. Imaam Muhiyuddeen Muhammad ibn Bahaa'-id-Deen ar-Rahmaawi as-Soofi رحمه الله عليه, who passed away in the year 956 A.H. He authored "*al-Qowlul Fasl*", a *Sharh* of *al-Fiqh al-Akbar* of Imaam Abu Haneefah.
60. Imaam Haafiz-ud-Deen Muhammad ibn Ahmad al-`Ajami, famously known as Haafiz `Ajam رحمه الله عليه. He passed away in the year 957 A.H.
61. Qaadhi `Isaam-ud-Deen Abul Khayr Ahmad ibn Muslih-id-Deen ibn Khaleel ar-Roomi رحمه الله عليه, famously known as "Taash Kubraa Zaadah". He was a very well-known Hanafi Faqeeh and is quoted often in the Kutub of Fiqh. He passed away in the year 567 A.H. He authored "*Miftaah-us-Sa`aadah*", "*ash-Shaqaa'iq an-Nu`maaniyyah*", "*al-Ma`aalim fee `Ilmil Kalaam*" and "*Ajallul Mawaahib fee Ma`rifati Wujoobil Waajib*".

62. Imaam `Alaa'-ud-Deen `Ali ibn `Abdil Baaqi ibn Qaadhi Khaan رحمه الله عليه. He passed away sometime after the year 979 A.H. He authored "*Kanz-ul-La'aali fee Sharhi Bad'-il-Amaali*".
63. Imaam `Ali ibn Sultaan Muhammad Abul Hasan al-Harawi al-Makki رحمه الله عليه, famously known as "Mulla `Ali al-Qaari". He was one of the most famous Hanafi `Ulamaa of all time. He passed away in the year 1014 A.H. From the latter A'immah of the Hanafi Madh-hab and from the latter A'immah of the Maatureedi `Ulamaa, he was one of the greatest. Imaam Zaahid al-Kawthari used to refer to him as "Naasir-us-Sunnah" (The Aider of the Sunnah). He authored numerous Kitaabs in his life, including: "*Man-hul Az-har*", a *Sharh* of *al-Fiqh al-Akbar*; "*Dhaw'-ul-Ma`aali*", a *Sharh* of *Bad'-ul-Amaali*; "*Tatmeem-ul-Maqaasid wa Takmeel-ul-`Aqaa'id*", "*Mirqaat*", a *Sharh* of *Mishkaatul Masaabeeh*, and many others.
64. Imaam Kaafi al-Husain al-Banwi al-Aq'hasaari رحمه الله عليه, who passed away in the year 1025 A.H. He authored "*Noor-ul-Yaqeen*", a *Sharh* of *al-'Aqeedah at-Tahaawiyyah*.
65. Imaam Muslih-ud-Deen Mustafaa ibn Husain al-Barsawi ar-Roomi رحمه الله عليه, famously known as Husaam Zaadah. He passed away in the year 1035 A.H.

66. Imaam `Abdul Haqq ibn Sayf-id-Deen al-Muhaddith ad-Dihlawi al-Hindi رحمه الله عليه, who passed away in the year 1052 A.H. Imaam Zaahid al-Kawthari titled him: "Muhaddith-ul-Hind" (The Muhaddith of the Indo-Pak Subcontinent). He wrote numerous Kitaabs in his life, so much so that he had written 30 Kitaabs just on Tasawwuf alone.
67. Imaam Mustafaa ibn `Abdillaah ar-Roomi al-Qustanteeni, famously known as Mulla Kaatib Shilbi, or "Jalbi", and also known as "Haaji Khaleefah". He authored *Kashf-uzh-Zhunoon*, and passed away in the year 1067 A.H., رحمه الله عليه.
68. Mulla `Abdul Hakeem ibn Shams-id-Deen as-Siyaalkoti رحمه الله عليه, who passed away in the year 1067 A.H. He was an Imaam in the field of Mantiq and had written many Kitaabs, including a *Haashiyah* of *Sharh al-`Aqaa'id an-Nasafiyyah*.
69. Imaam Abul Ikhlaas Hasan ibn `Ammaar al-Misri ash-Shurunbulaali رحمه الله عليه, who passed away in the year 1069 A.H. Another of the most well-known Hanafi Fuqahaa. He is the author of "*Maraaqiyus Sa`aadaat fit-Tawheed wal-Ibaadaat*", and the famous "*Noor-ul-Eedhaah*", and other Kutub.
70. Imaam Kamaal-ud-Deen Ahmad ibn Hasan ibn Sinaan-id-Deen ar-Roomi al-Bayaadhi رحمه الله عليه, famously known as Bayaadhi Zaadah. He passed away in the year 1098 A.H. He was a Qaadhi in

Makkah al-Mukarramah and held a very high position during the time of the Ottoman Khilaafah. He authored "*al-Usoolul Muneefah lil-Imaam Abi Haneefah*", which is on the five Kitaabs authored by Imaam Abu Haneefah رحمه الله عليه, which are: 1) *Al-Fiqh Al-Akbar*, 2) *Al-Fiqh Al-Absat*, 3) *Al-'Aalim wal-Muta'allim*, 4) *Al-Wasiyyah*, 5) *Ar-Risaalah*.

71. Imaam Ahmad ibn as-Sayyid Muhammad Makki al-Husayni al-Hamawi Shihaab-ud-Deen al-Misri رحمه الله عليه, who passed away in the year 1098 A.H. He authored "*Ghamzu 'Uyoonil Basaa'ir 'alaa Mahaasinil Ashbaah wan-Nazhaa'ir*".

72. Imaam 'Alaa'-ud-Deen al-Kaasaani رحمه الله عليه, who passed away in the year 587 A.H. He was the author of "*Badaa'i-us-Sanaa'i` fee Tarteebish Sharaa'i`*", one of the greatest Kutub of Hanafi Fiqh ever written. He lived during the time of the Great Seljuq Empire, and the Sultaan of the Seljuqs at the time, Sultaan Mas'ood ibn Qalaj Arsalaan, had great love and respect for him. For some time he had lived under the Seljuqs, and for some time he had also lived under Sultaan Noor-ud-Deen Zangi who also had a great love and respect for him. Imaam al-Kaasaani was known for being fearless in propagating the Haqq. Till the day he died he used to ride a horse, and wherever he went he carried a spear with him. The 'Ulamaa of his time used to ride donkeys or mules, considering this to be more humble, but he refused to ride except on a horse, and his favourite food

throughout his life was a certain dish of meat that was cooked with water and hummus.

Imaam al-Kaasaani passed away in the year 587 A.H. and was buried in a graveyard of Halab (Aleppo) that was exclusively for the Ahnaaf. He was buried next to his wife, Faatimah.

Imaam Dhiyaa'-ud-Deen Muhammad ibn Khamees al-Hanafî narrates that as Imaam al-Kaasaani was about to die, he began reciting Soorah Ibraaheem, and as he reached the Aayah:

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

{"Allaah keeps those who have Imaan steadfast by a Firm Word (i.e. the Kalimah Laa Ilaaha Illallaah Muhammadur Rasoolullaah (صلى الله عليه وسلم) in the life of this Duniyaa and in the Aakhirah..."}

As he recited *"and in the Aakhirah"* وَفِي الْآخِرَةِ, he passed away.

73. Al-Imaam Ar-Rabbaani Shaykh Ahmad as-Sirhindi al-Faarooqi رحمه الله عليه, born in the year 971 A.H. (1564), famously known as "Mujaddid Alfi Thaani" (The Mujaddid of the Second Millennium). He was one of the greatest `Ulamaa of Hind and the world at large.

74. Shah `Abdul `Azeez Muhaddith ad-Dihlawi رحمه الله عليه, the son of Shah Waliyullaah رحمه الله عليه. He passed away in the year 1239 A.H. and was titled "Siraaj-ul-Hind" (The Lamp of the Indo-Pak Subcontinent).
75. Imaam Muhammad Ameen ibn `Umar ibn `Abdil `Azeez رحمه الله عليه, famously known as "Ibn `Aabideen ash-Shaami". He passed away in the year 1252 A.H. (1836). He was the Faqeeh of the lands of Shaam during his time as well as the Imaam of the Ahnaaf. He was born in Damascus. He wrote numerous Kitaabs, including "*Raddul Muhtaar `alad Durril Mukhtaar*", "*Uqoodu Rasmil Mufti*" on the principles of Iftaa, a *Sharh* of *Kanz-ud-Daqaa'iq*, and many others.
76. Imaam Abul Hasanaat `Abdul Hayy ibn `Abdil Haleem al-Ansaari al-Laknawi رحمه الله عليه, who passed away in the year 1304 A.H.
77. Shaykh `Abdul Fattaah Abu Ghuddah رحمه الله عليه, who was born in the year 1917 and died in the year 1997.

Important Figures Who Were Ash`aris or Maatureedis:

1. The Mujaahid Sultaan of Great Seljuq, Alp Arsalan رحمه الله عليه (d. 465 A.H.), was a Maatureedi Hanafi.
2. Nizaam-ul-Mulk, the Wazeer of Alp Arsalan and later on his son, Malik Shah, was an Ash`ari. He established "al-Madaaris an-Nizhaamiyyah", which

taught the Ash`ari `Aqeedah to people far and wide, and for this reason he is despised by the Salafis, who accuse him of "spreading Ash`arism among the masses".

3. The Mujaahid ruler, `Imaad-ud-Deen Zangi رحمه الله عليه, attabey of the Oghuz Turkic tribes. He passed away in the year 1146 C.E. During his time he ruled over Mosul, Aleppo, Hama and Edessa. He founded the Zangid dynasty, which later ruled over most of Shaam and Upper Mesopotamia on behalf of the Seljuq Empire. He had been placed as the attabey over Mosul and Aleppo by the then Sultaan of Great Seljuq, Mahmud II. He was a Hanafi, Ash`ari.
4. The Mujaahid ruler, Noor-ud-Deen Zangi رحمه الله عليه, son of `Imaad-ud-Deen Zangi. Like his father, he was a Hanafi, Ash`ari.
5. Al-Malik Al-Muzhaffar Sayf-ud-Deen Quttuz رحمه الله عليه, who died in the year 1260 C.E. He crushed the Tartars at the Battle of `Ayn Jaaloot. He was a Sultaan of the Mamluks. He was a Hanafi-Ash`ari.
6. The legendary Mujaahid leader and Sultaan of the Ayyubids: Sultaan Salaah-ud-Deen al-Ayyoobi رحمه الله عليه. He was a Shaafi`ee Ash`ari.
7. The Sultaan of the Ottoman Empire and Conqueror of Constantinople: Sultaan Muhammad al-Faatih رحمه الله عليه. He was a Hanafi Maatureedi.

8. Abu-l Futooh (The Father of Conquests), Al-Malik Azh-Zhaahir Rukn-ud-Deen Baybars al-Banduqdaari رحمه الله عليه. Sultaan of the Mamluks. Along with Muzhaffar Quttuz, they routed the Mongols at `Ayn Jaaloot. He was a Hanafi Ash`ari.
9. The Sultaan of the Mughal Empire, and one of the last great rulers: Aurangzeb `Aalamgir رحمه الله عليه. He was a Hanafi Maatureedi.
10. The Mujaahid of Palestine, the Shaheed Shaykh `Izz-ud-Deen al-Qassam رحمه الله عليه, was a Shaafi`ee Ash`ari.
11. The Lion of the Desert, the Shaheed Shaykh `Umar al-Mukhtaar رحمه الله عليه, was a Maaliki Ash`ari.
12. Mullah `Umar رحمه الله عليه, was a Hanafi Maatureedi.

Imaam Ahmad ibn Hanbal, Imaam al-Bazzaar, Imaam at-Tabaraani, Imaam al-Haakim, Imaam ibn `Abdil Barr, Imaam al-Haythami, Imaam ibn Hajar al-`Asqalaani, Imaam adh-Dhahabi and even Imaam al-Bukhaari (in *at-Taareekh al-Kabeer*) all narrate the following Hadeeth:

لَتَفْتَحَنَّ الْقُسْطَنْطِينِيَّةُ، فَلَنَعْمَ الْأَمِيرُ أَمِيرُهَا، وَلَنَعْمَ الْجَيْشُ ذَلِكَ الْجَيْشُ

"Constantinople shall be conquered, and **what an Excellent Ameer (Ni`mal Ameer) is that Ameer** (i.e. of the army that conquers it) and **what an Excellent Army (Ni`mal Jaysh) is that army** (that conquers it under him)."

Imaam al-Haakim and Shams-ud-Deen Imaam adh-Dhahabi have both graded this Hadeeth as *Saheeh*. Imaam al-Haythami said that the narrators are *thiqaat* (reliable; trustworthy). Imaam ibn 'Abdil Barr said that the *Isnaad* (chain of narrators) is *Hasan*.

On the 20th of Jumaadal Oolaa of the year 857 A.H. (29th of May, 1453), Constantinople was conquered by a "Hanafi Maatureedi", Muhammad al-Faatih, along with an army of Mujaahideen, all of whom were Hanafis and Maatureedis.

If a person reads the list of the 'Ulamaa given above who were either Ash'ari or Maatureedi, and he reads the eras in which they lived, he will see that for centuries after centuries, from the time of Imaam Abul Hasan al-Ash'ari and Imaam Abu Mansoor al-Maatureedi until the present day, the **vast majority** of the 'Ulamaa have been either Ash'aris or Maatureedis just as how, from the time of the Four A'immah, i.e. Imaam Abu Haneefah, Imaam Maalik, Imaam ash-Shaafi'ee and Imaam Ahmad ibn Hanbal, the 'Ulamaa and the entire Ummah have followed one of the four Madhaahib. Every 'Aalim was either an Ash'ari or a Maatureedi in 'Aqeedah, and in Fiqh he was either a Hanafi, or a Maaliki, or a Shaafi'ee or a Hanbali. Once, again, this was the case with the vast majority. A'immah of the calibre of Imaam Muhammad ibn al-Hasan ash-Shaybaani, Imaam Abu Yusuf, Shams-ul-A'immah as-Sarakhsi, Fakhru'l Islaam al-Bazdawi, Imaam al-Kaasaani, Saahib-e-Hidaayah Imaam al-Margheenaani, Imaam Abu Bakr ar-Raazi al-Jassaas and so many others, they all followed the Hanafi Madh-hab rather than being "Ghayr Muqallideen".

8. The Anthropomorphism (*Tajseem*) of the Salafis

We shall present below some of the anthropomorphic beliefs of the Salafis. We do not need to comment on them as any reader with Imaan and `Aql will be able to understand for himself:

- 1) According to the Salafis, Allaah Ta`aalaa wrote the Tawraah for Nabi Moosaa عليه السلام with His Hand whilst sitting on a rock.
- 2) According to the Salafis, Allaah Ta`aalaa sits on the `Arsh.
- 3) According to the Salafis, Allaah Ta`aalaa has two literal eyes. This was said by ibn al-`Uthaymeen himself and others from the senior Saudi scholars.
- 4) According to the Salafis, Allaah Ta`aalaa has two Right Hands.
- 5) According to the Salafis, Rasoolullaah صلى الله عليه وسلم will sit next to Allaah Ta`aalaa on the `Arsh, and this is one of the meanings of "Al-Maqam Al-Mahmood".
- 6) According to the Salafis, Allaah Ta`aalaa is confined in a particular place.
- 7) According to the Salafis, Allaah Ta`aalaa is in a direction.

- 8) According to the Salafis, Allaah Ta`aalaa has a body.
- 9) According to the Salafis, Allaah Ta`aalaa has a size.
- 10) According to the Salafis, Allaah Ta`aalaa has limits and boundaries.
- 11) According to the Salafis, if you travel far enough out of this world you will reach the "Place of Allaah", which is why Fir`own said to Haamaan: "Build for me a high tower so that I can look upon the Ilaah of Moosaa, though I consider him to be from the liars." They claim that Fir`own must have asked this because Nabi Moosaa عليه السلام told them that Allaah Ta`aalaa is physically above the Heavens.
- 12) According to the Salafis, Allaah Ta`aalaa hesitates (*taraddud*).
- 13) According to the Salafis, Allaah Ta`aalaa physically comes down to the lowest heaven.
- 14) According to the Salafis, Allaah Ta`aalaa literally jogs (*harwalah*).
- 15) According to the Salafis, Allaah Ta`aalaa has two Feet and He places them on the Kursi, and the Kursi is explained by them as being a foot stool. Thus, they believe that Allaah Ta`aalaa sits on the `Arsh and places his Feet on the Kursi.

- 16) According to the Salafis, Allaah Ta`aalaa will literally place His Foot in Jahannam.
- 17) According to the Salafis, Allaah Ta`aalaa becomes bored (*al-malal*). This is stated by ibn al-`Uthaymeen in *Fataawaa al-`Aqeedah*, v.1, p.85, that a (literal) Attribute of Boredom is affirmed for Allaah Ta`aalaa.
- 18) According to the Salafis, Nabi Aadam عليه السلام was created in the Image of Allaah Ta`aalaa (which is a belief of the Christians and Jews). This was stated by ibn al-`Uthaymeen in his *Sharh* on *al-`Aqeedah al-Waasitiyyah*.
- 19) According to the Salafis, Allaah Ta`aalaa has literal Fingers.
- 20) According to the Salafis, Allaah Ta`aalaa has a Shadow. This was stated by bin Baaz himself.
- 21) According to the Salafis, Allaah Ta`aalaa has a literal Shin.
- 22) According to the Salafis, Allaah Ta`aalaa has a literal Face.
- 23) According to the Salafis, Allaah Ta`aalaa has a literal Weight, and the `Arsh creaks on account of the weight of Allaah Ta`aalaa.

24) According to the Salafis, Allaah Ta`aalaa physically moves from one place to another.

25) According to the Salafis, Allaah Ta`aalaa physically ascends and descends.

There are numerous Baatil beliefs of the Salafis besides the above-listed, but we will suffice with mentioning this much.

9. The Salaf Were Not Mujassimah (Anthropomorphists)

As we mentioned earlier on in this Kitaab, the Madh-hab of the Salaf was the Madh-hab of Complete Tafweeth, i.e. leaving all of the various Aayaat-ul-Mutashaabihaat and Ahaadeeth containing Mutashaabihaat to Allaah Ta`aalaa, without delving into it.

Imaam az-Zarkashi رحمه الله عليه mentions in *al-Burhaan fee `Uloom-il-Qur'aan*:

"The people had ikhtilaaf with regards to the Mutashaabihaat in the Aayaat and Ahaadeeth, thus they were divided into three groups:

1) Those who believed that there is no room for ta'weel, but rather, the Mutashaabihaat are to be accepted on the Zaahir (literal meanings) and that we do not do ta'weel. This group is known as the Mushabbihah (those who liken Allaah Ta`aalaa to His creation).

2) Those who believe that there is a ta'weel (for the Mutashaabihaat), but we refrain from it, and along with that, we do tanzeeh (declare Allaah Ta'aalaa to be Free from any resemblance to His creation whatsoever), and we do not do ta'teel (denial) whatsoever, and we say: "None knows the meanings of these Mutashaabihaat except Allaah." This is the Qowl (Verdict) of the Salaf.

3) Those who were known as the Mu'awwilah, and who did ta'weel, interpreting the Mutashaabihaat according to a meaning that befits Allaah Ta'aalaa.

The first group is Baatil - i.e. the Madh-hab of the Mushabbihah - and the other two groups have been reported to stem from the Sahaabah."

Thus, Imaam az-Zarkashi is saying that from the Sahaabah themselves there were those who belonged to the second group (those who avoided ta'weel, only doing ta'weel when necessary), and there were those who belonged to the third group (the Mu'awwilah, those who resorted to ta'weel).

Just as there were from Sahaabah-e-Kiraam رضي الله عنهم some who belonged to the second group and some who belonged to the third group, the same goes for the Taabi'een and Atbaa'-ut-Taabi'een. The `Ulamaa of the Salaf.

We mention once again that Imaam al-Ash'ari رحمه الله عليه and Imaam al-Maatureedi رحمه الله عليه themselves were from the `Ulamaa of the Salaf.

Imaam an-Nawawi رحمه الله عليه mentions in his Sharh on Saheeh Muslim, under his commentary of one of the

Ahaadeeth from the Ahaadeeth mentioning the Sifaat of Allaah Ta'aalaa:

"This Hadeeth is from the Ahaadeeth-us-Sifaat, and there are two well-known Madh-habs regarding it: the first is the Madh-hab of the Salaf... and the second is the Madh-hab of most of the Mutakallimeen and some Jamaa'aat (groups) from the Salaf, and this (second Madh-hab) is also reported from Maalik and al-Awzaa'i, which is that (the Mutashaabihaat) are to be given ta'weel according to a meaning that is befitting."

Imaam Maalik and Imaam al-Awzaa'i, of course, were from the seniormost `Ulamaa of the Salaf.

Qaadhi Showkaani رحمه الله عليه writes in *Irshaad-ul-Fuhool*:

"Section Two: that in which Ta'weel enters, and it is of two types: 1) Most of the furoo' (subsidiary matters), and there is no khilaaf concerning that. 2) The Usool such as `Aqaa'id and Diyaanaat, and the Sifaat of Al-Baari `Azza wa Jall. There are three Madhaahib regarding this:

1) That there is no room for ta'weel, but that (the Sifaat) are to be taken according to the Zaahir (literal meanings) and no ta'weel is to be done. This is the Qowl of the Mushabbihah (those who liken Allaah Ta'aalaa to His creation).

2) That there is ta'weel but we refrain from it, along with doing tanzeeh (declaring Allaah Ta'aalaa to be Free from all faults and from any resemblance to His creation), and we do

not resort to ta'teel (denial). Ibn Burhaan said: This is the Qowl of the Salaf.

3) The Mu'awwilah (those who do ta'weel). Ibn Burhaan said: The first of these Madhaahib (i.e. the Madh-hab of the Mushabbihah, which is the Madh-hab of taking the Mutashaabihaat according to the literal meanings) is Baatil. The other two Madh-habs is reported from the Sahaabah, and this third Madh-hab (the Madh-hab of Ta'weel) has been reported from (Hadhrat) `Ali رضي الله عنه, (Hadhrat `Abdullaah) ibn Mas`ood رضي الله عنه, (Hadhrat `Abdullaah) ibn `Abbaas رضي الله عنهما and (Hadhrat) Umm-e-Salamah رضي الله عنها."

Here, he explicitly states that the Madh-hab of Ta'weel was even reported from some of the seniormost Sahaabah رضي الله عنهم.

Taking this into consideration, we ask the Salafis: "If, as you state, ta'weel is Baatil or Kufr, then you will have to accuse these senior Sahaabah-e-Kiraam رضوان الله عليهم of Kufr, *wal-Iyaadhu Billaah*."

The famous Hanafi `Aalim, Mullaa `Ali al-Qaari رحمه الله عليه states the reason for ta'weel as follows in *Mirqaatul Mafaateeh*:

"They (those `Ulamaa who did ta'weel) did not intend to oppose the Salaf- as-Saalih - Allaah's protection is sought that such should be thought regarding them. Rather, the necessity of their times called for it on account of the preponderance of Mujassimah, Jahmiyyah, etc., from the

Firaq-udh-Dhalaal (Deviated Groups) and because of their having taken control of the minds of the laypeople. Thus, they (the Ash`ari and Maatureedi `Ulamaa who did ta'weel) intended by that to refute the falsehood of their statements. On account of this, many of (these `Ulamaa) used to say: "If we had lived in the time of the Salaf as-Saalih, when the `Aqaa'id (Beliefs) of people were pure and there were no Muhtaleen (deviants spreading corruption, falsehood and doubts), we would not have gone into ta'weel."

At another place in *Mirqaat*, Mullaa `Ali al-Qaari narrates from Imaam ibn Hajar al-Haytami that he said: "Most of the Salaf, on account of the fact that in their time the Ahl-ul-Bida` had not yet emerged, they used to do Tafweedh of the knowledge of the Aayaat-us-Sifaat to Allaah Ta`aalaa, along with doing Tanzeeh (declaring Allaah Ta`aalaa to be Free) from the Zaahir (literal) meanings, because the Zaahir (literal) meanings are not befitting of the Majesty of Allaah Ta`aalaa. Most of the Khalaf (later `Ulamaa) used to do ta'weel, interpreting the (Mutashaabihaat) according to meanings that are befitting of the Majesty of Allaah Ta`aalaa, on account of being forced to do so due to the preponderance of Ahl-uz-Zaygh wal-Bida` (People of Deviation and Innovation) in their time."

Imaam-ul-Haramayn al-Juwayni رحمه الله عليه said: "If the people had remained as they had been (during the time of Sahaabah-e-Kiraam), we would not have ordered anyone to busy themselves in `Ilm-ul-Kalaam. As for now, when Bida` has spread and become torrential, these waves of Fitna cannot simply be left to collide (with the Haqq without combating it)."

Imaam an-Nawawi رحمه الله عليه said: "If there is a need to do ta'weel in order to repel a Muftadi`, etc., then do ta'weel at that time. The `Ulamaa who had done ta'weel (in the past) had done so for this reason."

At another place in *Mirqaatul Mafaateeh*, Mullaa `Ali al-Qaari رحمه الله عليه writes: "The Salaf and the Khalaf have Ittifaq (consensus of opinion) that Allaah Ta'aalaa is Free from the Zawaahir (literal meanings) of the Mutashaabihaat, because it is impossible for these (literal meanings) to apply to Allaah Ta'aalaa. Most of the Khalaf did Ta'weel, but without claiming that, "This is the intended meaning of Allaah Ta'aalaa from that Nusoos". Rather, what they intended was to take the general public away from believing that Zawaahir (literal meanings) apply to the Mutashaabihaat, and to refute the Muftadi`ah who held onto those Zawaahir (literal meanings)."

`Allaamah Mahmood as-Subki رحمه الله عليه writes in *ad-Deen al-Khaalis*: "As for the Aayaat and Ahaadeeth of the Mutashaabihaat, the the Salaf and Khalaf have Ijmaa` (consensus) that the Zaahir (literal meaning) is not intended, because Allaah Ta'aalaa said:

قل هو الله أحد الله الصمد لم يلد ولم يولد ولم يكن له كفواً أحد

{"Say: He is Allaah, One. Allaah is As-Samad (the Self-Sufficient whom all of creation needs and asks from). He begets not, nor was He begotten, and there is none equal or comparable unto Him."} [Soorah al-Ikhlaas]

And Allaah Ta'aalaa said:

ليس كمثله شيء وهو السميع البصير

{"Nothing is like Him, and He is the All-Hearing, the All-Seeing."} [Soorah ash-Shu'araa, 42:11]

Thereafter, they differed regarding the explanation of the meanings of those Aayaat and Ahaadeeth. The Salaf did Tafweedh of the knowledge of its Ma'aani (meanings) to Allaah Ta'aalaa (they did Tafweedh-ul-Ma'naa), thus they would say with regards to the Istiwaa' mentioned in the Qur'aan: "No one knows (its meaning) except Allaah Subhaanahu wa Ta'aalaa." At the same time, they would emphatically state that meanings like *Istiqraar* (settling on the `Arsh) or *Ittisaal* (being connected to the `Arsh) or *Juloos* (sitting on the `Arsh) are impossible, because Allaah Ta'aalaa is Al-Qadeem (*Eternal, having no beginning and no ending*), and was attributed with Al-Istiwaa' over the `Arsh even before the creation of the `Arsh, because the Qur'aan in which this Aayah appears existed before the `Arsh was brought into existence; thus, how can a person think that Allaah Ta'aalaa had *istiqraar* (settled) on an `Arsh that did not exist?

After Allaah Ta'aalaa created the creation, He was not in need of a place to reside therein. Rather, He is free from (place), because Allaah Ta'aalaa remains with His Sifah as It was (Unchanged)."

Imaam al-Ghazaali said: "There is no *khilaaf* (difference of opinion) regarding the Wujoob (obligation) of ta'weel in the

case of a Shubhah (doubt raised by the deviants) which cannot be dispelled except (through ta'weel)."

At the same time, the Salaf themselves sometimes resorted to ta'weel, for certain reasons, and this is the basis on which the Ash'aris and Maatureedis do ta'weel at times as well. Hereunder are some examples of the Ta'weel done by the Salaf:

1. With regards to the Aayah: {"*On the Day when the Saaq (Shin) shall be revealed...*"} [Soorah al-Qalam, 68:42] Hadhrat `Abdullaah ibn `Abbaas رضي الله عنهما stated that "*Saaq*" here refers to "*Shiddah*" (Difficulty), thus the Aayah may be referring to the difficulties and torments which will be occur on the Day of Qiyaamah. The Salafis, on the other hand, claim on the basis of this Aayah that Allaah Ta'aalaa has a Literal Shin.
2. With regards to the Aayah: {"*And the Heavens We built with Ayd...*"} [Soorah adh-Dhaariyaat, 51:47] The literal meaning of "*Ayd*" is Hands, but Hadhrat `Abdullaah ibn `Abbaas رضي الله عنهما did ta'weel of "*Ayd*" in this Aayah as meaning "*Quwwah*" (Power), thus: {"*And the Heavens We built with Power...*"}.
3. With regards to the Aayah: {"*Thus, today We will forget them as they had forgotten the meeting of this Day...*"} [Soorah al-A`raaf, 7:51] Hadhrat `Abdullaah ibn `Abbaas رضي الله عنهما did ta'weel of the *Nisyaan* (forgetting) mentioned in this Aayah as being "*at-Tark*" (abandoning), i.e.: {"*Thus, today We will*

abandon them as they had forgotten the meeting of this Day..."}

4. With regards to the Aayah: {"*And your Rabb comes with the Malaa'ikah in rows and rows.*"} [Soorah al-Fajr, 89:22] Hadhrat `Abdullaah ibn `Abbaas رضي الله عنهما did ta'weel of this Aayah, saying it means that the "Command" (Amr) of Allaah Ta'aalaa will come.
5. With regards to the Aayah: {"*And design the ship under Our Eyes (A`yun)...*"} [Soorah Hood, 11:37] Hadhrat `Abdullaah ibn `Abbaas رضي الله عنهما did ta'weel of "*A`yun*" (literally meaning: Eyes) as: *بمراى منا* "under Our Sight", meaning that Allaah Ta'aalaa is seeing everything.
6. With regards to the Aayah: {"*And the Wajh of your Rabb, full of Majesty and Honour, will remain forever.*"} [Soorah Ar-Rahmaan, 55:27] Hadhrat `Abdullaah ibn `Abbaas رضي الله عنهما did ta'weel of this Aayah, saying that "Wajh" refers to Allaah Ta'aalaa Himself, i.e. that Allaah Ta'aalaa Himself will remain.
7. Imaam al-Bayhaqi narrates in his Kitaab: "*Manaaqibul Imaam Ahmad*", that Imaam Ahmad ibn Hanbal himself had done ta'weel of the Aayah: {"*And your Rabb will come with the Malaa'ikah in rows and rows.*"} as referring to the Thawaab (Reward) of Allaah Ta'aalaa. Thereafter, Imaam al-Bayhaqi says: "There is no dust upon this *isnaad* (i.e. it is authentic)."

8. When Imaam Maalik was asked about the Nuzool of Allaah Ta'aalaa to the lowest heaven, so he said: "His Amr (Command) descends. As for Allaah Himself, He is Daa'im (Eternal). He does not move from one place to another, *Subhaanahu Laa Ilaaha illaa Hu.*" This is narrated in the following Kitaabs: *Siyar A'laam an-Nubalaa'* of Imaam adh-Dhahabi, *ar-Risaalah al-Waafiyah* of Imaam Abu 'Amr ad-Daani, *Sharh Saheeh Muslim* of Imaam an-Nawawi and elsewhere.

9. Imaam al-Bayhaqi, in his "*Al-Asmaa' was-Sifaat*", narrates that Imaam al-Muzani narrated from Imaam ash-Shaafi'ee, that with regards to the Aayah: {"*Wherever you turn, there is the Wajh of Allaah...*"} that Imaam ash-Shaafi'ee had done ta'weel of this Aayah, saying it means: "Wherever you turn, that is the direction Allaah has turned you towards."

10. Imaam Qataadah, Imaam adh-Dhahhaak and Imaam Sa'eed ibn Jubayr رحمه الله عليهم all did ta'weel of the Aayah mentioning "*Saaq*" (literally meaning Shin), that it means: "هو أمر شديد, أو أمر فظيع وشدة الأمر" "A difficult matter", i.e. that on the Day of Qiyaamah, Allaah Ta'aalaa will open up severe difficulties. Imaam at-Tabari narrates this, and just before it he says: "(This ta'weel) comes from a Jamaa'ah (group) of the Sahaabah and Taabi'een." Thus, here Imaam ibn Jareer at-Tabari himself, a Mufasssir and Mu'arrikh from the Salaf era, is saying that the ta'weel of this

Aayah has been reported by a Jamaa`ah (entire group, not just one) of the Sahaabah as well as Taabi`een.

11. Imaam adh-Dhahhaak did ta'weel of the Aayah which says: {"*Everything shall perish except His Wajh...*"}, as being: "Everything shall perish except Him (Allaah Ta`aalaa Himself)." This is narrated by Imaam ibn al-Jawzi in *Daf`u Shubhatit Tashbeeh*.
12. Imaam Hasan al-Basri did ta'weel of the Aayah which says: {"*And your Rabb will come...*"} as meaning: "The Amr (Command) of your Rabb will come." This is narrated in *Tafseer al-Baghawi* as well as *Tafseer al-Qurtubi*.
13. Imaam al-Bukhaari himself did ta'weel of "Wajh" as being "The Mulk (Kingdom) of Allaah Ta`aalaa".

Many more *ta'weelaat* of the Salaf-us-Saaliheen could be presented, but we will suffice with these.

The above-mentioned should serve as further clarification with regards to the question posed by the brother on the issue of Ta'weel. As any sincere, honest reader will be able to understand that the objections raised by the Salafis against ta'weel is nothing more than a massive stupidity based on lies.

Thus, Muslims should not be fooled by the deceptions of the Salafis. Though the Salafis claim to follow the Salaf-us-Saaliheen, they are very far from the true Manhaaj of the Salaf-us-Saaliheen. When a person dresses like the Kuffaar

and consumes Haraam food (claiming it to be “Ahle Kitaab” meat), then who are the “Salaf-us-Saaliheen” he is following?

Furthermore, bin Baaz, ibn al-`Uthaymeen, al-Albaani and co. did not go back in time and live in the era of the Salaf. They were scholars of yesterday. Neither was Muhammad ibn `Abdil Wahhaab an-Najdi and his grandsons from the Salaf, yet those are the people most frequently quoted by the Salafis. Thus, the Salafis are in fact “Khalafis” (followers of the later scholars), because Imaam ibn Taymiyyah was not from the Salaf either. He died in the year 728 A.H., hundreds of years after the Khayr-ul-Quroon (The Best of Times).

At the same time, we have proof of actual `Ulamaa of the Salaf (including Sahaabah-e-Kiraam رضي الله عنهم) having done ta'weel.

10. The Contradictions of the Heads of Salafiyyah

We have stated right at the beginning of this Kitaab that in reality, the Salafis are not one group. In fact, they are numerous sub-sects that are forever fighting each other, declaring each other Kuffaar and killing each other. That has always been the way of the Salafis. Even if the whole world ignores the Salafis, they would inevitably refute and kill each other, because they are bereft of principles to guide them. Instead, every Salafi sub-sect fabricates more convolutions.

There are so many differences between the heads of Salafiyyah, that one of their Salafi Shuyookh, Sa'd ibn `Abdillaah al-Buraik wrote a Kitaab titled:

الإيجاز في بعض ما اختلف فيه الألباني وابن عثيمين وابن باز

Al-Eejaaz fee Ba`dhi makhtalafa feehil Albaaniyyu wabnu `Uthaymeen wabnu Baaz.

"The **Concise** (Collection) of **Some** of the Matters Regarding Which al-Albaani, ibn `Uthaymeen and ibn Baaz Differed Upon."

The book is 827 pages long, and this is a "concise" collection. In reality, thousands of pages could be written regarding the in-fighting among the Salafis.

The Salafis disagree on everything among themselves, whether it be with regards to `Aqeedah, or Fiqh, or politics, or Sulook, or even Taareekh (history). There is practically nothing that all of the Salafi groups unanimously agree upon, not even Tawheed.

Hereunder, we briefly list just a few of the points taken from the book mentioned earlier, regarding their differences:

1. With regards to the Hadeeth stating that Allaah Ta'aalaa created Nabi Aadam عليه السلام in his image, according to bin Baaz it refers to Allaah Ta'aalaa; according to ibn al-`Uthaymeen it refers to Allaah Ta'aalaa; according to al-Albaani it refers to Nabi Aadam عليه السلام.

2. According to bin Baaz and ibn al-`Uthaymeen, Allaah Ta`aalaa has Two Hands: a Right Hand and a Left Hand. According to al-Albaani, however, both Hands of Allaah Ta`aalaa are Right Hands.
3. According to bin Baaz and ibn al-`Uthaymeen, the children of the Mushrikeen will be given a test on the Day of Qiyaamah, and those who pass will go to Jannah. According to al-Albaani, they will go directly to Jannah without any test.
4. According to ibn al-`Uthaymeen, the first thing Allaah Ta`aalaa created was the `Arsh. According to al-Albaani, it was the Qalam (Pen).
5. According to ibn al-`Uthaymeen, it is not permissible to say: *إن الله على ما يشاء قدير* *Innallaaha `alaa maa Yashaa'u Qadeer* (Allaah has complete Power over whatever He wills). According to al-Albaani, it is permissible.
6. According to bin Baaz, there is no harm in using the expression: *لا سمح الله* *laa Samahallaah* (May Allaah not allow it). According to ibn al-`Uthaymeen, it is Makrooh to use it. According to al-Albaani, it's fine.
7. According to bin Baaz, gold and silver utensils cannot be used whatsoever, whether for eating and drinking or for any other purpose. According to ibn al-`Uthaymeen, it is permissible to use them for other than eating and drinking. According to al-Albaani, it is Haraam to use gold utensils regardless of the

reasons, but it is permissible to use silver utensils if it's not for eating or drinking.

8. According to bin Baaz, if a person is outside and relieves himself, then it is not permissible for him to face the Qiblah or face his back to it. However, if he is in a building, then it is permissible. According to ibn al-`Uthaymeen, facing the Qiblah or turning one's back to it while relieving oneself outside is not permissible. If the person is in a building, then to face his back to the Qiblah is permissible, but not to face the Qiblah directly. According to al-Albaani, it is never permissible to face the Qiblah or face one's back to it regardless of whether the person is inside a building or outside.
9. According to bin Baaz, a person cannot trim anything of the beard which grows more than a fist's length. According to ibn al-`Uthaymeen, nothing can be trimmed of the beard. According to al-Albaani, the Sunnah is to trim whatever exceeds a fist's length.
10. According to bin Baaz and al-Albaani, Tasmiyah is Waajib in Wudhoo. According to ibn al-`Uthaymeen, it is Sunnah.
11. According to bin Baaz and ibn al-`Uthaymeen, Tarteeb is Waajib in Wudhoo. According to al-Albaani, it's not.
12. According to bin Baaz, it is not Mustahabb to perform Wudhoo after carrying a mayyit. According to al-Albaani, it is Mustahabb.

13. According to ibn al-`Uthaymeen, masah over na`lain (sandals) is not permissible. According to al-Albaani, it is permissible.
14. According to bin Baaz, it is Mustahabb for a person to perform Ghusl when he accepts Islaam. According to ibn al-`Uthaymeen, the view of Wujooob is closer to being correct. According to al-Albaani, it is Waajib for him to perform Ghusl.
15. According to bin Baaz, Ghusl on the Day of Jumu`ah is Sunnah. According to ibn al-`Uthaymeen and al-Albaani, it's Waajib.
16. According to bin Baaz and ibn al-`Uthaymeen, it is not permissible for a person to touch the Qur'aan without Wudhoo. According to al-Albaani, it is permissible to touch the Qur'aan even if he be in the state of Janaabat (requiring Ghusl).
17. According to bin Baaz and ibn al-`Uthaymeen, the person who abandons Salaah is a Kaafir, Murtadd. According to al-Albaani, the person who abandons Salaah out of laziness is not a Kaafir.
18. According to bin Baaz, the person who performs Salaah sometimes and leaves it off other times (out of laziness), is a Kaafir. According to ibn al-`Uthaymeen, he is not a Kaafir.

19. According to bin Baaz, Adhaan and Iqaamah are not legislated for women. According to ibn al-`Uthaymeen, if a woman is performing Salaah at home, then there is no harm in her giving Iqaamah. According to al-Albaani, women are the same as men, so they are to give Adhaan and Iqaamah.
20. According to bin Baaz, having a Mihraab in the Masjid is not a Bid`ah. According to ibn al-`Uthaymeen, it is Mubaah or even Mustahabb. According to al-Albaani, it is a Bid`ah.
21. According to bin Baaz and ibn al-`Uthaymeen, reciting the Ta`awwudh in the first Rakaat of Salaah is Sunnah. According to al-Albaani, it's Waajib.
22. According to ibn al-`Uthaymeen, to say Aameen after the Imaam completes Soorah al-Faatihah is Sunnah. According to al-Albaani, it is Waajib.
23. According to bin Baaz and ibn al-`Uthaymeen, placing the hands on the chest after rising from Rukoo` (in Qawmah) is Sunnah. According to al-Albaani, it is a Bid`ah.
24. According to bin Baaz and ibn al-`Uthaymeen, sticking to 11 Rakaats Taraaweeh (which Salafis believe is Sunnah) is best, but if a person performs more than that, then there is no harm. According to al-Albaani, it is Waajib to stick to only 11 Rakaats and it is not permissible to perform more than that.

25. According to bin Baaz, there is no harm in making Du`aa after completing the Qur'aan, be it in Salaah or out of Salaah. According to ibn al-`Uthaymeen, it is baseless.
26. According to bin Baaz, after performing the Fardh Salaah, you must either leave the Masjid or speak before performing the Sunnah and Nawaafil. According to ibn al-`Uthaymeen, it is Mustahabb to do so. According to al-Albaani, it is not permissible to perform Salaah after the Fardh (the Sunnah and Nawaafil) unless you have either left the Masjid or spoken.
27. According to bin Baaz and ibn al-`Uthaymeen, you must perform the Takbeer (raise the hands) when performing Sujood-ut-Tilaawah. According to al-Albaani, this is baseless.
28. According to bin Baaz and ibn al-`Uthaymeen, Tahiiyatul Masjid is Sunnah. According to al-Albaani, it is Waajib.
29. According to bin Baaz and ibn al-`Uthaymeen, Salaat-ut-Tasbeeh is baseless. According to al-Albaani, it is authentic.
30. According to bin Baaz and ibn al-`Uthaymeen, it is Sunnah for women to attend the Eid Salaah. According to al-Albaani, it is Waajib for them to attend it.

31. According to bin Baaz, if a particular country sees the moon (for Ramadhaan), the rest of the countries in the world must fast as well. According to ibn al-'Uthaymeen and al-Albaani, no one is to fast until they (the people of that place) see the moon themselves.
32. According to bin Baaz and ibn al-'Uthaymeen, I'tikaaf can be performed in any Masjid. According to al-Albaani, it can only be performed in one of the three Masaajid (Masjid-ul-Haraam, Masjid-un-Nabawi صلى الله عليه وسلم or Masjid-ul-Aqsa).
33. According to bin Baaz and ibn al-'Uthaymeen, 'Aqeeqah is Sunnah. According to al-Albaani, it is Waajib.
34. According to bin Baaz and ibn al-'Uthaymeen, it is permissible to have the Kunyah: "Abu-l Qaasim". According to al-Albaani, it is not.
35. According to bin Baaz, you can seek help from the Kuffaar (in Jihaad) if you are fighting against Kuffaar. According to ibn al-'Uthaymeen, it is permissible to seek help from them in cases of necessity. According to al-Albaani, it is not permissible to seek help from them.
36. According to bin Baaz and ibn al-'Uthaymeen, it is permissible to accept wages for teaching the Qur'aan Kareem. According to al-Albaani, it is not.

37. According to bin Baaz, it is permissible to marry with the intention of divorcing the wife later on, as long as you have not placed this as a condition (in other words, as long as the groom simply had this intention in his mind without voicing it). According to ibn al-`Uthaymeen, even though the marriage is valid, it is Haraam on account of being a deception to the woman and her Wali.
38. According to bin Baaz and ibn al-`Uthaymeen, to have a Waleemah is Sunnah. According to al-Albaani, it is Waajib.

Many more references besides these could be given, but we will suffice with this much.

The 827 pages of differences in this book are simply on the differences between the Salafi “Trinity”, which is bin Baaz, ibn al-`Uthaymeen and al-Albaani. This is not even about the differences among the various Salafi groups themselves, such as the differences the other groups have with the Madkhalis, on major issues, such as their belief with regards to fighting the Zaalim, Kaafir rulers, compared to the belief of the Madkhalis that people must grovel at the feet of the Zaalimeen and practically worship them and take them as an Ilaah besides Allaah Ta’aalaa. That is why the vile Madkhalis continue to grovel at the feet of Kuffaar such as MBS, etc.

Of all the various Salafi groups, the Madaakhilah are the absolute worst and the furthest from the Haqq. They are the real Khawaarij.

11. Conclusion

For all their talk of "spreading poison" and "corrupting the `Aqeedah of the Muslims", much of the confusion and arguments today regarding `Aqeedah was brought about by these Salafis themselves. In South Africa, for example, there had never been any arguments among the Muslims regarding "Where is Allaah?" or regarding the Sifaat of Allaah Ta'aalaa until the Salafis imported it here, and thereafter members of the Harari sect popped up like an unwanted pimple, and suddenly there were lengthy arguments regarding this issue.

All the years, the Muslims (non-`Ulamaa) had no confusion regarding their `Aqeedah, and the simple Imaan-e-Mujmal and Imaan-e-Mufassal which they had learnt as children back in Madrasah days, was sufficient.

And the reality is that this (Imaan-e-Mujmal and Imaan-e-Mufassal) is in fact all the `Aqeedah needed by the average Muslim who is not an `Aalim or student of Deen, who does not spend several hours a day in a Madrasah/Darul Uloom or studying Kitaabs, who has a wife and children and a job or business, thus not having much free time for indulgence in futility. At most, if the person needs to know more, then studying *al-`Aqeedah at-Tahaawiyyah* (which is only a few pages) under a reliable Ustaadh is more than sufficient.

But, as for laypeople having debates about issues of `Aqeedah such as "Where is Allaah Ta'aalaa", Tafweedh-ul-Ma'naa or Tafweedh-ul-Kayf, does Allaah Ta'aalaa speak with a Voice, did Nabi Moosaa عليه السلام hear the "Voice" of

Allaah Ta'aalaa or Al-Kalaam An-Nafsi, the concept of the indivisibility of the smallest possible particle and how that relates to *hudooth*, the inability of *a'raadh* to subsist by themselves and how that in turn relates to being created, etc., are issues which the normal Muslim is not in need of and has never been in need of. These are issues which deviate and even destroy Imaan, and the best specimens of Imaani ruination are the Salafis whose primary occupation is indulgence in futilities related to Beliefs.

Unfortunately, it was the Salafis themselves who brought these issues up and cast the Muslims into confusion. This, furthermore led to more splitting the Ummah. Although they now bemoan and lament, they themselves are the cause of the fitnah of fragmentation.

It has been observed that when a person converts to Islaam and becomes ensnared with the Salafis, then they, instead of teaching him just the basic 'Aqaa'id that he needs and then moving on to practical knowledge which he is required to have such as the laws of Tahaarah, how to perform Salaah correctly, the Masaa'il of fasting, the Masaa'il of business, etc., immediately involve him in these intricate issues of 'Ilm-ul-Kalaam. Thus you will find such a convert who embraced Islam only yesterday afternoon, all of a sudden issuing Fataawaa regarding the Ash'aris and Maatureedis; that they are Kuffaar, and claiming that whoever does not believe that Allaah Ta'aalaa is (physically) above the heavens, on the 'Arsh, is a Kaafir, etc., etc. The poor newcomer is grossly deficient in the knowledge of the essential masaa'il pertaining to Istinja, Tahaarat and Salaat, yet the jaahil believes himself adequately qualified to issue

verdicts on intricate issues of philosophical import. He is the loser in this dunya and in the Aakhirah.

If a person studies the lives of Sahaabah-e-Kiraam رضوان الله عليهم (something the Salafis never really do despite what they claim), he will find a conspicuous absence of debates pertaining to issues of `Aqeedah. In fact, Rasulullah (Sallallahu alayhi wasallam) forbade such discussion and debate. There is not a single record of any of the Sahaabah رضي الله عنهم debating the issue of "Where is Allaah?", for example. Yet, if you associate with the Salafis, they make it seem as if that one issue is the be all and end all of the Deen, as though there is nothing in Islaam that a person needs to learn or discuss other than this one issue.

What you will find, however, are Ahaadeeth mentioning that Rasoolullaah صلى الله عليه وسلم warned the Sahaabah رضي الله عنهم about debating the issue of Qadr, because that is something which people will not properly understand, and debating it will do nothing more than throw them into confusion and make way for the Wasaawis (whispering) of Shaytaan to afflict them. Sahaabah رضي الله عنهم discussed issues of Fiqh, practical issues (not hypothetical ones), because that is what concerns Muslims in their everyday lives, knowing what can be done and what cannot be done, knowing what is Halaal and what is Haraam, in order to gain the Pleasure of Allaah Ta'aalaa and avoid the Displeasure of Allaah Ta'aalaa.

The Sahaabah رضي الله عنهم lived very practical lives, free from unnecessary arguments on issues which will not bring any benefit. That is because the focus of Sahaabah-e-Kiraam رضوان الله عليهم was on the Aakhirah, on pleasing Allaah

Ta'aalaa, on A'maal, hence their continuous Jihaad fee Sabeelillaah which resulted in them being buried far away from Madeenah, because they knew the Hadeeth of Rasoolullaah صلى الله عليه وسلم:

الكيس من دان نفسه وعمل لما بعد الموت

"The intelligent person is he who supresses his nafs (from Haraam) and does deeds (in preparation) for that which is after death (the Aakhirah)."

Thus, the lives of Sahaabah-e-Kiraam رضي الله عنهم and the lives of the Taabi`een were devoid of futile discussions, and instead they busied themselves in acquiring Beneficial `Ilm and in acting upon that `Ilm, because:

العلم للعمل

"The purpose of acquiring `Ilm is to act upon it."

If a person examines the lives of the Salafis, however, he finds their lives to be conspicuously bereft of Deen. Many of them will eat any Haraam food at places like McDonalds, KFC, etc., stupidly claiming that this is "Ahle Kitaab meat", and you will find them dressed like the Kuffaar, jeans and t-shirts, and their lives are empty of A'maal and the Dhikr of Allaah Ta'aalaa, *Illaa Maa Shaa'Allaah*. The Madkhalis in particular are like this. They have no Deen in their lives other than endlessly arguing with each other. For them, that is the extent of Islaam.

Rasoolullaah صلى الله عليه وسلم said:

أولياء الله الذين إذا رؤوا ذكر الله

"The Awliyaa of Allaah are those who, when they are seen, Allaah is remembered."

Meaning, one of the signs of the true Awliyaa is that when you see them, immediately you will remember Allaah Ta'aalaa. I do not think there is anyone who can say he remembers Allaah Ta'aalaa when he sees the Salafis, be it those with their jeans and t-shirts or those with their long, tight, silky dresses and those scarves.

Another of the signs of the true Awliyaa is that being in their company causes peace on account of the fact that Allaah Ta'aalaa grants them *Sakeenah* (tranquility) and *Itminaan-ul-Qalb* (contentment and peace of heart) through the Dhikr of Allaah Ta'aalaa, thus they are always calm. The state of the Salafis is the exact opposite of this. They are forever screaming at one another and shaking their fingers, red in the face and short of breath.

Another aspect is their absolute lack of Roohaaniyat (spirituality), which is one of the causes of "Salafi Burnout" and why these "Retired Salafis" then leave Salafism to join some Baatil cult of crank sufis and satanists who have no relationship with true Tasawwuf.

Of course, it goes without saying that the Salafis will not accept what has been mentioned in this Kitaab. A Salafi, by

his very nature, is extremely obstinate, mentally dense and incapable of understanding. Despite the fact that the true picture of the Ash`aris and Maatureedis has been presented, what exactly the Ash`ari and Maatureedi Madh-habs were, that Imaam al-Ash`ari and Imaam al-Maatureedi were not Muftadi`ah who invented a new religion, that in fact what they did was defend and teach the original `Aqaa'id of Islaam which were the `Aqeedah of Sahaabah-e-Kiraam رضي الله عنهم. Despite all of this, the Salafis will continue to reject, they will continue to deny the Haqq, they will continue to follow their modern-day "Shuyookh" who died only a few years ago, being guilty of the blindest Taqleed to these "Scholars of the Najdi Da`wah" whilst loudly and arrogantly rejecting Taqleed of the Four Madhaahib of Haqq which has been around for over a thousand years. In fact, Taqleed is directly related to the Sahaabah. Via the Aimmah-e-Mujtahideen of the Four Math-habs, the Sunnah of the Sahaabah has reached us intact.

That is the nature of the Salafis, and there is no surprise. They will not say anything new. They will simply regurgitate the same-old baseless arguments against the Ash`aris and Maatureedis which have been refuted time and again in the past, just as their anti-Taqleed arguments have been refuted time and again in the past, and just as their arguments against Tasawwuf/Sulook have been refuted time and again in the past.

As a whole, the Salafis are a Jaahil bunch of deviates, and most of them are youngsters. Those who studied from among them, the so-called "scholars" who are graduates from places like Madeenah University, Umm-ul-Quraa

University, "Imaam" Muhammad ibn Sa`ood University, etc., are real "Neem Aalims" (Half-baked Scholars) who are a grave danger for Imaan.

That, in fact, is a calamity which affects most Salafis. They only know a little of the picture, hence they scream and shout stupidly.

An example of this is the issue of Raf`-ul-Yadayn. They have only ever read a single Hadeeth from an English translation of al-Albaani's "*Sifatu Salaatin Nabi* صلى الله عليه وسلم" mentioning Raf`-ul-Yadayn, so they stupidly think that this is the only Hadeeth on the topic, that those who do not do Raf`-ul-Yadayn have no proof, they are simply following customs or traditions, they are blind. Therefore they follow without having proof, etc., not knowing that there are entire Kitaabs like *I'laa'-us-Sunan* spanning 20 volumes, containing all of the proofs of the Hanafi Madh-hab. Those who do not do Raf`-ul-Yadayn have Saheeh Ahaadeeth as proof for their stance.

One of the biggest calamities of the Salafis, then, is that of "*Jahl*" (ignorance), and what exacerbates the matter is that they have a mountain load of Takabbur (arrogance) to go with their paucity of knowledge. They are bankrupt in `Ilm and *Tafaquh fid-Deen*.

In fact, some of the "Salafi Shuyookh" themselves lament and bemoan the absolute absence of Akhlaaq among the Salafis and their extreme arrogance which pushes them to even criticise A'immah of the Salaf such as Imaam Abu Haneefah رحمه الله عليه in the vilest of ways.

No one, therefore, should express surprise or object if we are harsh towards them. They arrogantly and satanically criticise the A'immah of Ahlus Sunnah wal-Jamaa`ah, be it the Fuqahaa of the Hanafi Madh-hab, or the A'immah who were Ash`aris of Maatureedis, so we will certainly criticise them.

The purpose of this Kitaab, however, was not to convince the Salafis. The dense, dull-brained Salafi lot will not be convinced even if you present them with a world full of proofs. Madkhalis such as this know and understand nothing more than what their master, Rabee` ibn Haadi al-Madkhali tells them.

The purpose of this Kitaab is to dispel any doubts or confusion their Baatil publications and speeches may have caused in the minds of the Muslims regarding the Ash`ari and Maatureedi Madh-habs of Haqq.

In Shaa Allaah, all of those doubts have been cleared up and the true picture has been made manifest, which is that it is in fact the Ash`aris and Maatureedis who have preserved the Original `Aqeedah of Sahaabah-e-Kiraam رضوان الله عليهم, generation after generation, until it has reached us today.

The Tajseem and Tashbeeh of the Salafis have absolutely nothing to do with the pure `Aqeedah of the Sahaabah of Rasoolullaah صلى الله عليه وسلم, nor does it have anything to do with the Salaf-us-Saaliheen whom they deceptively and falsely claim to follow.

Thus, if a person wishes to follow the Haqq, if a person wishes to truly follow the "Madh-hab of the Salaf", the Madh-hab of Sahaabah-e-Kiraam رضي الله عنهم, then it is encapsulated in the Ash`ari and Maatureedi Madh-habs of `Aqeedah, and in Fiqh, in the Four Madhaahib of Haqq: the Hanafi Madh-hab, the Maaliki Madh-hab, the Shaafi`ee Madh-hab and the Hanbali Madh-hab.

Do not follow the misguided path of the jaahil, bumbling Salafis who continue to contradict each other on a daily basis on account of having no real Usool which they hold fast to, so they simply make things up as they go along.

We follow Islaam as it has reached us through a Golden Chain, from Rasoolullaah صلى الله عليه وسلم, to Sahaabah-e-Kiraam رضوان الله عليهم, to the Taabi`een among whom was Imaam Abu Haneefah رحمه الله عليه, to the Atbaa`-ut-Taabi`een among whom were Imaam Maalik, Imaam Abu Yusuf, Imaam Muhammad ibn al-Hasan ash-Shaybaani, Imaam ash-Shaafi`ee and Imaam Ahmad, to their Students, then their Students, then their Students, and so on and so forth, generation after generation, until it reached us today, the same `Aqeedah from the time of Sahaabah-e-Kiraam رضي الله عنهم and the same Sharee`ah and Fiqh from the time of Sahaabah-e-Kiraam رضي الله عنهم.

There is no need for "Salafism" - there never has been. The person who follows the Four Madhaahib of Haqq and the Ash`ari and Maatureedi Madh-habs of `Aqeedah, is a follower of the Salaf.

May Allaah Ta`aala make this Kitaab a means of benefit to all of those who read it, *Aameen*.

نَسْأَلُ اللَّهَ تَعَالَى أَنْ يَفْتَحَ بِهِ قُلُوبَنَا غُلْفًا وَأَعِينَنَا عَمِيًّا وَآذَانَنَا صَمًّا

اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا وَارْزُقْنَا أَتْبَاعَهُ وَأَرِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ، وَلَا تَجْعَلْهُ مَلْتَبَسًا عَلَيْنَا فَضْلًا، وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

آمِينَ يَا رَبَّ الْعَالَمِينَ